



## The Gospel From All Lands.

BY R. C. BUCKNER.

Among the excited thousands of people in attendance at the St. Louis World's Fair from the nations of earth, can be found Christians from nearly all lands. It could not have been so a few decades ago, for the light of Christianity had not spread so far and wide, with its elevating and inspiring influences. But now that the Gospel has so effectually reached so many of the nations, promoting, as it always does, the study and practice of art and science, and now that great leaders as well as multitudes of the common people of different sections of the globe have come into pleasant contact with Christian civilization, the results are seen in more ways than one at the great World's Fair. Missionaries of the cross are always the forerunners of honest and untrammelled investigation and the growth of enterprise and greater progress in everything that tends to the elevation, prosperity and general good of mankind, yet it is not to be judged by its immediate effects along such lines, nor by the number of its avowed converts. One wholesome effect for which proper credit is not always given is the thirst created that brings many who do not really accept its spiritual teachings, to Christian lands for the purpose of studying their methods and availing themselves and their people of all the benefits to be derived. This is notably true, and more and more so of late years, as to Japan.

But withal many who have become actual converts to Christianity visit this country on such great occasions as the World's Fair, with displays of learning, enterprise and skill that astonish our own people, and at the same time, in an earnest, unostentatious way, let it be known that they love the Lord Jesus Christ, and thus we have the Gospel from all lands.

A remarkable religious service was had on a recent Sunday in the halls and parlors of the Mayfield Sanitarium, one of the great Baptist sanitariums at St. Louis. A crowd gathered composed of Christian men and women from various states of the Union and from foreign lands. Probably the most conspicuous character was General Cronje, the once great commander of the Boer army in South Africa, in their brave struggle with the British Lion. The General is a well built, plain, earnest man. He preached to us from the text, "Except a man be born again he cannot see the kingdom of God." Like the preacher, his sermon was well built, plain, earnest, and I might say sound. He spoke through his lieutenant as an interpreter, himself a native of South Africa. The speaker closed with a pathetic exhortation.

As if inspired by the very voice and manner of the preacher, a Persian took the floor, and among other things said, in effect: "The pleasant power of the love of God on a Christian's heart has a tendency to make the tones of his voice soft and wooing, and heart answers to heart, as we have just witnessed and experienced." He, too, earnestly insisted that without a change of heart no one can be saved.

Resuming his seat, he left the fire burning in the hearts of those who had so joyfully heard him. Another earnest man took the floor. I neither know his name nor from whence he came, but he is in attendance on the great Education Convention here. He indorsed what General Cronje and the gentleman from Persia had said, and added in substance: "This matter of a change of heart is understood by personal experience. Take two boys of equal age, intellect and experience; let one know nothing about a great river except what he may have read; let the other go to the margin of the river, thrust his hand into it, come into actual contact with it and look across and up and down its extended surface. Which boy knows and can tell better what a river is? Certainly the one who has come into actual touch with it, felt it and looked upon it with his own eyes. So with one who has been again, has felt the thrilling

reality in his own heart. As General Cronje has so plainly taught us, without a change of heart no man can be saved."

The Gospel from all lands brings this message to America, from which many had received it. Even during the World's Fair at the city of St. Louis its echo comes back and falls tenderly and musically on the hearts of some who spoke it or helped to have it proclaimed on foreign shores. We had a joyful meeting, a feast of soul. The writer, upon invitation, had some things to say in line with the other speakers, but would here simply add his endorsement to the Gospel preached at that meeting by brethren in Christ Jesus from other lands.

Dallas, Texas.

## Concern For Souls.

BY REV. S. E. WISHARD, D.D.

The Word of God is not fiction. Its statements concerning immortality, life and retribution, heaven and hell, time and eternity are not fables. They are the tremendous things that concern us here in this life. All other things are as chaff, in contrast with these divinely established realities. And yet it is the visible things that take hold upon men, enlist their energies, tax their powers and exhaust their time and strength.

Solicitude for the eternal welfare of souls is Scriptural. The prophets were moved by it. Jeremiah cried out under the burden of anxiety for the perishing, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Moses threw himself between the guilty people and divine justice, pleading, "Oh, this people have sinned a great sin, and have made them gods of gold; yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy Book which thou hast written."

This same solicitude for the lost in the first impulse and evidence of the new life. Andrew must hasten to Peter with the glad tidings, "We have found the Messiah." Philip bore the sweet message to Nathanael. The woman at the well forgot her water pot and hastened back to the city with the message, "Come, see a man that told me all things that ever I did; is not this the Christ?" Every child of God knows that the first experience of the new life is the outgoing of a great compassion for the lost about us.

It must be apparent, to those who are toiling and watching for souls, that the church has to an alarming extent lost that deep concern for souls which has characterized the living church in all the ages. There is still a general interest in the effort to increase the membership of the church. That is apparent from the interest in the showing of statistics. In many directions that has come to be a business. Work is carried on, not so much for setting forth the claims of divine law, or the perils of sin, as for the definite purpose of increasing our membership. This labor to be seen of men has its reward. The church is tending in the direction of a social club, instead of a mighty spiritual life, seeking the transformation of souls. The world is coming into the church, with its low and indifferent views of godly living. The sea is coming into the ship, and if it is not driven back there can be only one result—the vessel must go down. We are not planning that disaster for the church, for the Master of the vessel has promised that the gates of hell shall not prevail against it. This promise, however, was not made to relieve us from idleness, but to encourage our faith and call us to new effort in time of danger.

We must look for the causes that have led to this loss of zeal for the salvation of souls. Elbow and whence comes this light estimate of the work of priceless souls?

How is it that we have come to deal with souls on religious questions as the public is dealt with on political or financial questions? How is it that cold argument and human logic have taken the place of the flaming sword, the "tre-

edged sword, placing even to the dividing asunder the soul and the spirit, and of the joints and marrow, and is discernor of the thoughts and intents of the heart?"

How did we lose our intense concern for souls that are marching blindly down to perdition? We once had this prayerful solicitude. We were pressed forward by it into service for individuals.

"Where in the blessedness I knew  
When first I saw the Lord;  
Where in the soul-refreshing view  
Of Jesus and his Word!"—

a view that would not let us rest until we had exhausted all possible effort for the salvation of our fellows.

Need it be written that we have lost a realizing faith in the glorious and the awful revelations which God has given us of heaven and hell, of Divine love and human guilt?

Has not the Spirit of God been grieved by our wayward living? Have not our hearts been hardened through unbelief? Have not our prayers been empty words, when they should have been intercessions with groanings (spiritual aspirations) that cannot be uttered?

Some one, who for the time is a prophet of the Lord, will tell us how and when the Church of Christ is to be lifted into the place of power that has characterized it in the days of the right hand of God. His promise will then be fulfilled—"A little one shall become a thousands, and a small one a strong nation: I, the Lord, will hasten it in his time."—Herald and Presbyter.

## Sensationalism.

It is so easy to be unconventional, and so promising in apparent results, that the wonder is that the minister so seldom yields to the temptation to adopt those tricks which, while they create a stir, "make the judicious grieve." All that any man in the pulpit has to do in order to draw attention to himself is to kick over the traces, in dress, speech or deportment. We knew one minister years ago who achieved not a little notoriety by simply wearing a particularly disreputable cap. When his contemporaries all appeared in silk hats upon Sunday morning, he would ostentatiously display a slouchy cap, which later he would stuff into his coat pocket as he stalked down the aisle. It was by no means a difficult feat, but it served his purpose. In another pulpit, not very remote, another minister made himself "the cynosure of all eyes" by the vigorous way in which he thrashed about a palm-leaf fan on hot summer afternoons. We knew a third who attained newspaper distinction by wearing a red necktie. These and similar affectations always cause a stir, and "he can do little who cannot do this." It is far easier than to excel in learning, logic or piety.

The method more in vogue to-day is, however, to rouse curiosity to a high pitch by publication of topical, extravagant or suggestive themes. No advertisement, of course, is of any value unless it arrests attention; but after all, that which simply shocks a sense of propriety defeats its own purpose. It were better not to catch the eye than to fail to interest the mind or enlist the heart.

Nothing is of less value to the church than a full house—except an empty one. We happened the other morning—it was Monday—to meet the treasurer of an important city church whose doors had been crowded the night before. We congratulated him upon the success of his pastor in "filling the pews." "Yes," was the hesitating reply, "he has filled the pews, and filled the vestibule, and filled the pulpit steps—but he has emptied the collection baskets. We have the biggest audience in the city, and will soon have the biggest debt." In another city two thousand miles distant, and in another denomination, we came upon a church from whose doors hundreds were nightly turned away. Three years later we asked the principal layman how the church was doing now, and he replied with a tinge of sadness, "We had a grand de-nunch under

Brother X., and we haven't quite recovered from it yet."

Account for it as we may, or fail to account for it if we must, the extreme methods of the sensation-monger which fill the pews of a church most rapidly, destroy its usefulness as a church of Christ. Unless the crowd is converted, it will submerge the Christianity of the congregation.—Curiosity is the most evanescent of our emotions; nothing so quickly arouses us as the "peculiar;" nothing so quickly wearies us. The floating element in any population is easily gathered but with difficulty held. Unless held, the labor of collecting such auditors is hardly "worth the candle." For this reason the merely spectacular or outre half no place in the pulpit; and he who can, like Paul, stir a whole city by the truth, must not be confounded with one who excites merely a widespread sensation by personal extravagance.

If the hearers in the pews realized how difficult are the problems which confront the minister, how serious his labors and how weighty the burdens laid upon him, there would be more prayer offered for him. Dullness has been called the pulpit's "most deadly sin;" but it is not more deadly than sensationalism. To be "smart" is as fatal as to be stupid. The preacher must not be wholly a philosopher nor the least bit of a buffoon. He must draw the world; but if he draw it simply to himself and not to the cross, he is of all failures the most dismal, his apparent success only making more noticeable and more lamentable his real defeat.—Interior.

## Without Human Agency.

George Yeaman was the son of Baptist parents, who died while he was about ten years of age. Early in life he formed evil associations, and when about thirty years old was regarded as a drunken and dissolute fellow, and a disgrace to the neighborhood in which he lived. People who had known him from childhood had lost all hope of his ever being anything better. His conversion seems to have been effected without any human agency. Forty years ago he had spent the whole of a certain Sunday night drinking at a public house at Halesowen with a number of his associates. When closing time came they were "turned out." On the way home he suddenly became possessed with a deep conviction of the sinfulness of his life. He tried to rid himself of the thought of it, but could not. A fear and trembling came over him; he fell upon his knees in the lane, and cried to God for mercy—God, sin, judgment, hell seemed awful realities. He thought the earth would open beneath him. How long he continued to call for mercy he did not know, but it was midnight when he reached his home. There was no rest for him there. The whole night he walked the streets, but he could not turn away the distressing vision which possessed him.

When morning came he went to his work, but he could not work. He returned home to read his Bible and pray. For three days this conviction was upon him. He continued to read and pray, sometimes half resolving to try to find relief in the intoxicating cup, or even by committing suicide. But at last the light came gently into his soul, and gently, too, the burden seemed to get lighter and he entered into a new experience, as with power the Spirit brought to his mind "He forgiveth all thine iniquities." From that moment George became a new man, and for forty years he has been kept from falling and led onwards in the Christian life. He joined a Baptist church, was for many years a Sunday School teacher, superintendent and deacon. In the town he became as distinguished for his Christian character as he had previously been notorious for his wicked and vicious habits. If asked to account for the change, he had but one answer to give: "By the grace of God I am what I am."—O. A. P. in London Baptist.

"I like to have the words between the music as they are in 'Glorious Prizes.'"—W. O. Lewis, Louisville.

James Madison Pendleton, D.D.



It was in August, 1837, that a new coloring was given to his life. In company with John L. Waller, he started to an Association. They stopped in Glasgow, and spent the night with Richard Garrison, Esq., whose daughter, Catherine, then for the first time met our hero. He says he was not favorably impressed at first. How she was impressed is not on record. Next day Miss Catherine, her brother, and these two preachers rode thirty miles to the Association, and that ride completed her conquest. It was not till October, however, that the young preacher declared his love, and in response she said nothing. Near the close of the year she consented, and in March, 1838, Miss Catherine Garnett became Mrs. James Madison Pendleton. A more happily paired pair it has never been my good fortune to know.

Their bridal tour was taken after they had visited friends in Bowling Green and relatives in Christian county. The said bridal tour was on horseback to Louisville and return, an interesting account of which he gives in his Reminiscences. Recollections of this bridal tour were ever fresh in his mind, and he often took pleasure in relating incidents connected with it.

In 1844 he took a trip to Philadelphia to attend the Triennial Convention of his trip he kept a diary, which I wish to reproduce in the WESTERN RECORDER, and so it can be passed over here. It is thoroughly characteristic of the man. His impressions and his estimates of the then leading men in the denomination are of great interest.

He remained pastor at Bowling Green till 1849, when he was persuaded to accept the call to Russellville, where he had a hand in founding Bethel College. He returned to Bowling Green, however, after a year's absence. There he remained till the close of 1856, when he removed to Murfreesboro, Tenn. to become pastor of the Baptist church and Professor of Theology in Union University, of which my father was President. I remember my father's great anxiety and his vigorous efforts to get Dr. Pendleton to Murfreesboro, as well as his great joy in securing him. At my father's death, January 12, 1859—whose funeral sermon he preached from Acts 7:59, "Lord Jesus, receive my spirit"—Dr. Pendleton became chairman of the faculty and was acting President. He also became associate editor of The Tennessee Baptist and of the Southwestern Baptist. All this time he cultivated a farm adjoining town.

When the war came on, Dr. Pendleton, who had all along favored the gradual emancipation of the Negroes, took a decided stand for the Union. And though the community almost unanimously favored secession and the excitement was intense, such was the respect he commanded that no insult was offered him. He was never in personal danger, although he apprehended that he was so, all unconscious of the profound regard everybody had for him.

He continued as pastor and in cultivating his farm, though the University was broken up, until 1862, when he turned his face northward, and made his way to Ohio, stopping to visit friends in Kentucky on the way and narrowly missing seeing his oldest son, who was in Bragg's army, then on his Kentucky campaign. This son's death in the battle of Perryville was a great sorrow to the whole family. John M. Pendleton was his name, and his body lies in Cave Hill Cemetery, Louisville. He was a noble man.

Dr. Pendleton settled first in Hamilton, Ohio, whence he removed in 1865 to Upland, Pennsylvania, where he had a most happy pastorate of eighteen years, and where he laid down pastoral work forever. He became one of the active managers of the American Baptist Publication Society, and aided in founding Crosser Theological Seminary. On the completion of fifty years in the ministry he presented a paper on the subject to the Baptist Ministers' Conference in Philadelphia, that awakened very great interest and called forth many compliments.

In 1883 he laid down his pastoral work. Under his ministry the church at Upland greatly prospered and sent forth two flourishing colonies. It cost him a severe pang to lay down work in the ministry, but he presented a paper on the subject to the Baptist Ministers' Conference in Philadelphia, that awakened very great interest and called forth many compliments.

After resigning at Upland, he and Mrs. Pendleton divided their time between their four children—Mrs. Waters, at Murfreesboro; Mrs. Waggoner, at Austin, Texas; Mrs. Proctor, at Bowling Green; and Garnett Pendleton, Esq., in Philadelphia—children in every way worthy of their parents.

On March 13, 1888, was celebrated their golden wedding in the church at Bowling Green, and in the home of the Hon. and Mrs. E. F. Proctor. It was a tenderly interesting occasion. It was my privilege to be present and to take part. The proceedings were broken up in a most unique way, of which I will speak later.

It was on the 26th of January, 1891, in the church in Bowling Green that he preached his last sermon. His first sermon was on repentance and his last on sin. At noon on March 4, 1891, he was laid to rest in the cemetery. It was my fortune to do for him what he had done for both my father and my mother, viz.: to conduct his funeral. Of course my text was 2 Tim. 4:7, "I have fought the good fight. I have finished the course. I have kept the faith."

"We're to those mansions where the weary rest, Since their fondles came, northward quest; Nor ever was to the lovers of Miss contented, A river spirit, a brave hollow shade."

Such is a brief sketch of the life of this great and good man. Let us now consider the man. Some incidents in his life that show his character were not mentioned in the sketch, but were recalled for illustration what manner of man Dr. Pendleton was.

PERSONAL APPEARANCE.

He was not what we would call a handsome man, but he rose higher. He had a classic head and erect stature, with an easy grace of movement. There was something regal in the set of his eye, and the expression of his face showed rare benevolence. He attracted all who saw him, and there was a subtle magnetism that held them. His countenance was open, and one felt no risk of being repelled in approaching him, and age did not mar his appearance. It brought no stoop to his shoulders and no cloud to his brow. That he was a born and bred gentleman was manifest to all beholders. Of medium size, he had a commanding presence, and would have been a marked man in earth's proudest assembly. There was no peculiarity of dress or manner. He did nothing to attract attention, and never seemed to be self-conscious.

HIS WISDOM.

He had perfect self-command. In an intimate acquaintance covering many years, I never knew him to manifest excitement or to be flurried. He seemed to be master of every situation. And he showed wisdom in doing so. That was a master in dealing with himself. When he became pastor in Hamilton, Ohio, there were two factions of long standing in the church. Neither side would make any advances toward the other. Yet Dr. Pendleton effectually brought them together and healed the breach. After laboring with them he announced a church meeting, and that certain seats were reserved for those members of either faction who were willing to be reconciled. Their taking these seats meant that they retracted everything they had said offensive to others and asked forgiveness. When the meeting opened these seats were all filled with those who had been at variance, and the breach was healed without anybody's saying a word about it. That was a master stroke. Well did the Baptist Ministers' Conference of Philadelphia, in formal resolution, declare that Dr. Pendleton had "wisdom, ripened experience and good taste."

Another mark of his wisdom was that he grew old sweetly and gracefully. He did not resent old age, and he was not a victim of the past. The Persian proverb was not fulfilled in his case. The tendency of age is to sharpen the thorns and wither the flowers of life. He was mellowed by age without being soured or withered. His only regret at getting old was that his power for usefulness was diminished. When in his last illness the doctors told him he could not live, he replied: "Well, gentlemen, you may be right, but I can't feel like a dying man." What Coleridge said of Channing was true of Dr. Pendleton, "He had the love of wisdom and the wisdom of love."

HIS MODESTY.

In early life he was diffident, and while he overcame that largely, there was always a reserve in him that added to his modesty. He was a brave man and never shrank from responsibility, but he combined with high courage true modesty—a very rare combination. He could talk about himself without either self-depreciation on the one hand, or boasting on the other. He would tell of his achievements, but he would do so as an observer rather than as the actor of the deeds described. Note his letter of resignation to the church at Upland and his book of Reminiscences, his last and his sweetest book, written for his children's sake and not at all for his own. As Canon Liddon said of Dean Mansell, Dr. Pendleton was "like all really great men, so homelike, so simple, so unassuming, so perfectly indifferent to the opinions which might be formed about him—no through any contempt of other men, but through a lowly estimate of himself—that they who saw him only on matters of ordinary business had no real opportunity of taking his true moral and intellectual measure."

Depreciating remarks and bitter words against him did not rankle in his heart. He would look at a bitter remark made about him as complacently as he would view a compliment. There was no vanity to breed and sourish resentment. As Wordsworth said of James Watt: "He never sought display, but was content to work in that quietness and humility in which alone all that is truly great and good was ever done."

HIS ABILITY.

As a preacher, he was clear, strong, and impressive. Never impassioned, he was always logical and tender. The hearer was sure the preacher knew what he was talking about, and ever felt that he had great reserved power behind all that he said. He was mighty in the Scriptures, holding with unyielding grasp to the faith once for all delivered to the saints. While he never dazed or dazzled a congregation, he never failed to edify and uplift them. His preaching never wore out. It was always fresh and nourishing. That was a great meeting he held at Upland, when he did all the preaching, and from night to night unfolded the way of life. Until there were more than two hundred additions to the church, including twenty-seven married couples. That is preaching. He did not so much impress himself as the truth. His hearers seldom thought to ask whether he was a great preacher or not, so completely did he hide himself behind the great truths he held forth. He was always calm, yet never dry; always logical, yet never heavy; never dull, yet never dull. Each sermon was complete, and so easy to remember. I can remember now sermons I heard him preach when I was but a child. There was an evenness in his preaching seldom seen. He used no thunderbolts and no platitudes. Always intensely in earnest, he cared little for ornamentation in his speech, and never allowed to get into a quarrel with goodness of his theme, and by flights of oratory. His style was simple, clear,

and strong, and he made no failures. As Nardi said of Savonarola, "He was always equal to himself." His style was what Justin McCarthy claimed for Dr. Barry, "At once strong and graceful, it penetrated with ease to the inner meaning of every question it touched, and illumined every point by some flash of brilliant poetry."

As a writer, he took strong hold of the reader. His style was clear and strong in writing as in preaching. He never wrote anything a second time, holding that this habit fostered carelessness in the writing. He first knew what he wished to say, and then wrote it carefully, and let it stand. His first book ever published was "Why I am a Baptist," and was the outcome of sermons he preached at Liberty church. This book has had a wide circulation on both sides of the Atlantic, and has been translated into Swedish. While associate editor of the Tennessee Baptist he wrote the articles which were put into a book that has had a marked influence in Southern Baptist history—"An Old Landmark Resolved." This book called forth many replies, and was a factor in a famous controversy. No one can deny the wonderful strength of the book. After thirty years' discussion Dr. N. M. Crawford, of Georgia, once President of Georgetown College, said that this book had never been answered. Dr. Pendleton's first often controversy was with Alexander Campbell, a foe man worthy of his steel. Mr. Campbell did not always treat opponents with marked courtesy, but he so treated Dr. Pendleton. The question debated was the priority of repentance to faith.

As associate editor of the Southern Baptist Review, he said and published regularly articles. He knew the New Testament, making it a rule to study it through, in the Greek, once every year. He wielded a Damascus blade in debate. Take an example Dr. T. O. Summers, of Nashville, a famous Methodist divine, published a book on baptism, in which he said: "So numerous are the works on baptism, so worthless are most of them, I humbly trust, that I am not the author of the following treatise, that he has not been without some unpleasant apprehension in regard to its fate, if committed to the press." Again: "Many of the works on baptism which I have seen from the press are utterly worthless." Dr. Pendleton, quoting this language, says: "The worthless book referred to is mine, and I am the author of the following treatise, that he has not been without some unpleasant apprehension in regard to its fate, if committed to the press." 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know a man's moral convictions until you know what he will do for a principle." Dr. Pendleton loved Christ and His truth above all else, and, while his devotion to truth, as he saw it, made him bitter enemies, he was never bitter at them in return. He had what John Knox called "the spirit of Godliness," along with tender gentleness and broad charity. "When he was reviled, he reviled not again." Just before dying he said with a peculiar tenderness: "I have never attemptedington in 1888, Dr. Pendleton to disparage any other brother."

At the Anniversaries in Wash- ington was called on to lead in prayer. A reporter of a daily paper remarked: "That man prays as if he was used to it." Ah! how we need such men to-day! We can say of Pendleton, as Wordsworth said of Milton:

"Thy soul was like a star, and dwelt apart; Thou hadst a voice whose sound was like the sea, Pure as the naked heavens, majestic, free; So didst thou travel on life's common way To cheerful godliness, and yet thy heart The lowliest duties on itself did lay."

MRS. PENDLETON.

Any account of Dr. Pendleton would be sadly incomplete which did not tell of the noble woman who for so many years was a true help-mate for him, and who so richly blessed his life. He ever felt his great obligation to her, and ever treated her with the greatest respect and the tenderest devotion. In his trials she was his chief earthly comfort. Always cheerful, she overcame in him any tendency to despondency in sorrow and trial. Her ready tact smoothed his path, and her intelligent love strengthened him for his great work. She was his chief earthly dependence, and she had a large share in his achievements. He said of her: "She has been more than all the world to me. In times of prosperity and times of adversity, in days of joy and days of sorrow, I have ever heard her voice encouraging and blessing me." At the Jubilee meeting in Louisville she was present, though blind from the effects of cataract, and in his address there he said: "She, the wife of my young manhood, of my middle age, and of my old age, is here to enjoy these exercises. Deprived of sight, she can only hear your voices. How glad she would be to see your faces, especially the face of the Walnut-street pastor, whose father and mother she so much admired and loved thirty years ago. But it cannot be. Still, there is comfort unspeakable in the thought that there is in reserve what the 'old theologians' called the 'beatific vision.' The saints are to 'see God.' His eye is to serve Him, and 'see His face.' They are to behold the Lamb in the midst of the throne."

Never in her blindness did Mrs. Pendleton utter the slightest complaint. With her remarkable energy she continued to teach her Sunday School class, though she could not see them, and her happy cheerfulness brightened all who came into her presence. At the golden wedding in the church at Bowling Green, Mrs. Pendleton sat in front, beside her husband. When I had tried to speak according to appointment, and found myself, in the flood of tender memories, unable to say what I had intended, Dr. Pendleton arose to respond.

### Dyspepsia

Don't think you can cure your dyspepsia in any other way than by strengthening and toning your stomach. That is the weak and incapable of performing its functions, probably because you have imposed upon it in one way or another over and over again. You should take

### Hood's Sarsaparilla

It strengthens and tones the stomach, and permanently cures dyspepsia and all stomach troubles. Accept no substitute.

Speaking of God's blessing upon the marriage whose fiftieth anniversary we were there to celebrate, he spoke of his indebtedness to his wife, and turning to her said: "Now, dearest one, it is fitting that I speak a word or two to you. There is no earthly object so dear to my heart. You are not as you were fifty years ago to-night. Then, with elastic step, you walked with me to the marriage altar, and we pledged to each other our vows of loyalty and love. I do not recognize that elastic step now. Then your face was fresh and blooming; now the freshness and the bloom are gone, and wrinkles have taken their place, while gray hairs adorn your head. Then, and for forty-six years afterward, the expression of your mild blue eyes was always a benediction; now that expression is no longer seen, for blindness has taken the place of sight. But, with these changes in you, my love has not changed. Bodily affliction has not eclipsed the intellectual and spiritual excellences of your character. You are the same to me, and no kiss during half a century has been more deeply expressive of my love than the one I now give you." Then he stooped over and kissed her upturned face. They had arranged for singing, but no one there could sing, and the meeting closed in tears. Louisville, Ky.

### Sunday-School Lesson

SUNDAY, AUG. 7.

#### GOD TAKING CARE OF ELIJAH.

1 Kings 17:1-16.

Motto Text.—"He careth for you."—1 Peter 5:7.

"And Elijah the Tishbite, who was of the inhabitants of Gilead."—Thus abruptly, "the grandest and most romantic character Israel ever produced," (Stanley) is introduced into the history. His name means "my God is Jehovah," which shows that his parents had not adopted the idolatry which the queen had made the fashion. They not only worshiped the God of Israel, but they were brave enough to wish to proclaim the fact. No one knows where Tishbite is, commentators disputing learnedly about it.

Sixty-four years had passed since the kingdom was divided. Israel had had eight kings of four different dynasties. They had all clung to the calf worship of Jeroboam, and Omri, the father of Ahab, was worse than all who had gone before him. Ahab was a man of some ability, but was weak and wicked enough to be ruled by his wife, the brilliant, beautiful, fearless Jezebel, whose very name is a synonym for infamy.

"As the Lord God of Israel beareth, before whom I stand."

Ahab had followed his wife, a Phœnician princess, into the worship of Baal. In these words Elijah draws sharp contrast between the living God of Israel and the lifeless idol which was alien to the people. Servants stood in the presence of their masters ready to move at a word. "There shall not be dew nor rain these years, but according to my word."—Baal was the god of "Nature," who was supposed by his votaries to control the rain. These words of the prophet are a defiance of Baal. No more terrible punishment could come upon Palestine than this. Animal and vegetable life alike were dependent upon the rain. Drouth had been threatened against Israel in Deuteronomy as a punishment for idolatry. We learn from James that Elijah had prayed to God to give him this power. The length of the drouth was conditioned upon the repentance of the people.

"And the word of the Lord came unto him."—How long after his words in the first verse is not known. Probably the drouth was beginning to be severely felt, and Ahab and Jezebel were about to kill Elijah. But God took care of his servant and hid him from their wrath. "Hide thyself by the brook Cherith."—Commentators argue over the situation of this

### FAIR FOLKS

Don't blame Nature, but investigate.

Many claim they are nervous "by nature" when it is really only because they are slaves to the coffee or tea habit, and this is easily proved by cutting out the coffee or tea for 10 days and using well boiled Postum Food Coffee instead—then comes the change.

"I seemed endowed by nature with a nervous constitution," says a lady of Knoxville, Tenn., "and although I felt tea and coffee were bad for me the force of habit was so strong I just couldn't give them up."

"Someone suggested that I try cereal coffee, but I remembered what insipid drinks we used under that name during the Civil War and so without ever looking into the subject or realizing what progress science has made in this direction I just wouldn't give Postum a trial until finally the W. C. T. U. in our city started an exchange where there were so many calls for Postum it was served regularly and many were thus induced to try it, myself among the number. How delighted I was to find it so agreeable, delicious and satisfying. As I had suffered from nervous prostration a change from tea and coffee was imperative, but all these troubles disappeared after I had used the Postum faithfully for a week.

"A sister and a son-in-law were converted to Postum at the same time and now we all enjoy it as well as we ever did coffee but instead of making us nervous like coffee we enjoy steady nerves, sleep sound, and are in every way better for the change." Name given by Postum Co., Battle Creek, Mich.

This lady found what she thought was natural nervousness was only due to an acquired taste for coffee that is to some people a sure destroyer of nerves and health. Like her, anyone who cuts off coffee altogether and uses well boiled Postum in its place will be greatly benefited after a few days and the return to health is a joyful journey.

There's a reason. Look in each package for the famous little book, "The Road to Wellville."

brook. But all that is known is that it was one of those ways or narrow defiles through which streams run down to the Jordan. It was a wild and unfrequented place, and no one knew where the prophet was.

"I have commanded the ravens to feed thee there."—God's power is over all his creatures and he uses them as he will. Had men known where Elijah was, Ahab would have learned his hiding place. For so earnest was Ahab in his determination to kill Elijah that when he could not find him in his own dominions, he sent to the surrounding countries and would not be satisfied till their kings took an oath he was not among their people. No doubt Ethbaal, the father of Jezebel, searched his dominions with malignant earnestness among the first, and the search was over before Elijah went to Zarephath.

"And the ravens brought him bread and flesh in the morning, and bread and flesh in the evenings."—Where they obtained the bread and flesh is not told us, and it is none of our business to speculate vainly. God may have created and given it directly to them, it may have been prepared by the angels, as one prepared the food for Elijah afterwards, when he was under the juniper tree, or they may have taken it where they found it already prepared. All we know is that they fed the prophet.

"And it came to pass after awhile."—How long there is no telling, and Elijah is thought to have been two years in Zarephath. God did not preserve the brook by a miracle, but allowed it to fail. It lasted till he had work for his prophet elsewhere.

"Arise, get thee to Zarephath, which belongeth to Zidon."—The name which means "smelting house," shows this city or village was known for its furnaces. As Ethbaal had no doubt sought Elijah in vain, he was safe here. "I have commanded a widow woman there to sustain thee."—This does not mean that God had spoken to the woman any more than to the ravens. She did what she did as a free moral agent, unaware that the sovereign will of God was ruling her.

"Fetch me, I pray thee, a little water in a vessel."—Whether Elijah knew this was the widow to whom he was sent when he first spoke to her cannot be said. The drouth was severe in Syria, but the streams were larger than those of Israel and the drouth of water less. With that courteous hospitality for which the Eastern people are famous, the widow turned immediately from gathering sticks to comply with the request of the stranger. Finding her so ready, Elijah adds the further, and at that time, much greater petition, "Bring me, I pray thee, a morsel of bread in thine hand." "As the Lord thy God Noth."—She recognized him as an Israelite from his features and as a prophet from his dress. She does not claim God as her God, probably from timidity, as it would seem from her after conduct she must have been a believer.

"A handful of meal is a barley"—wheat ground in a handmill. Olive oil was eaten with bread somewhat as we eat butter. "In a cruse."—At the present time this vessel is made of blue porous clay, and is of a globular form about nine inches in diameter. (Polakoff). "I am gathering two sticks, that I may go in and dress it for me and my son."—Dress it means prepare it for eating. The widow was very poor, as is shown by her being outside

the gate gathering fuel. But she had been in better circumstances, as is shown by her having a house with a roof chamber built over it (verse 19).

"Make us thereof a little cake first."—This stranger tells the woman to make him a cake first! And this was not in the least from selfishness, but to test her faith in God's promises. As Dr. Taylor has said: "We are all too prone to give God the last. We tarry till the cup overflows and promise that we will give what runs over to him. We wait till we see whether we have anything to spare and we give him the surplus. But we ought to make God's cake first, and when we do that we shall have all we need."

"For thus saith the Lord God of Israel."—It would seem from these words that the woman was a heathen. Heathen often had faith in the Lord God of Israel as a God of great power, even while refusing to acknowledge him as their God. They believed that different nations had different deities.

"The barrel of meal shall not waste, neither shall the cruse of oil fail."—Bear in mind that no miracles had been worked in long years. This was the beginning of Elijah's wonder working ministry. Yet this woman believed this stranger because she had faith in the power and truthfulness of the Lord God of another nation!

What faith was hers! How her unquestioning, unhesitating belief in God's promises shames our half-hearted faith to this day! She believed God's truthfulness; she showed her faith by her works. She obeyed the prophet and made him a cake first, without waiting to insist upon a test. She did not say, "If this is true, I will make a cake for myself and son first." She took God at his word and great was her reward. She did not receive a large amount of meal. Every day when she took out the handful she found it renewed. Between two and three years this miraculous supply never failed her.

Give God first. It was the first fruits he asked of his people. Do not let this poor Syrian woman rise up in judgment and condemn us because of our lack of faith. Observe it is not lack of saving faith, but of ordinary, courteous faith in the truthfulness of God, such faith as we readily give our fellow creatures.

The Bracken Association meets with the Maysville Baptist church on Aug. 24. Delegates and visitors please send their names to Jno. T. Parker, Maysville, Ky. JNO. T. PARKER, W. R. WARDEN, ROBT. S. DAWSON, Committee. Maysville, Ky., July 19, 1904.

### LOUISIANA CONVENTION.

The Rev. Dr. Johnston, of Shreveport, has kindly consented to report the proceedings of the great Convention for our columns and Dr. Wood will furnish notes. He is a native of Kentucky, but most of his labors as pastor have been in Louisiana. He is one of our most useful preachers.

VICKSBURG, MISS.

Was my first stop, where I preached on the second Sunday morning in July on Baxter W. J. Mahoney of Calvary church. He was pastor at Carlisle, Ky., until five months ago, when he took charge of Calvary church. His many friends in Kentucky and other

states will be pleased to hear of his successful work in Vicksburg. He has received into the fellowship of his church 52 members, 27 by experience and baptism. His people love him and have built a nice parsonage for him. He has a reading room where the leading periodicals are on hand and the young people of the city are showing their appreciation of his interest in them.

Dr. Bomar, of the Foreign Mission Board, preached on Sunday morning for Dr. Sproule, and at night he preached at Calvary church. Dr. Sproule is doing a fine work, and he is contemplating the erection of a new meeting house. While in Vicksburg I was the guest of Deacon P. L. Davis and family.

NATCHITOCHEE

Where the Convention convened, is claimed to be the third oldest city in the United States. Pastor J. L. Wise, formerly Seminary student in Louisville and pastor in Kentucky, was the host of the Convention and did his part well. He has been very successful and has built a meeting house on one of the best lots in the city at a cost of about \$6,000. Hon. L. E. Thomas of Shreveport, was chosen moderator, and he presided with marked ability. Dr. Boone, formerly the able editor of the Louisiana Baptist Chronicle, preached the introductory sermon. It goes without saying with all who know him that it was well done, and all felt proud after hearing him that they were Baptists.

ALEXANDRIA, LA.

Rev. E. O. Ware, a native of Kentucky, has proved himself for twelve years as Corresponding Secretary of the Louisiana Baptist Convention, one of the best secretaries in the bounds of the Southern Baptist Convention.

Hearing from Pastor Hoover, so well known and loved in Kentucky, and from the fact that there was an appointment for me to preach for him, your writer reached Alexandria on Saturday afternoon, and was the guest while in Alexandria of Mr. James Bolton and family in their elegant Southern home, and here the weary and dust-covered traveler found all the conveniences and comfort that could be desired.

In the afternoon I, in company with Col. G. W. Bolton, his wife, Mrs. Bosch, Mrs. James Rolton and others, called on Dr. E. O. Ware, about one and a half miles in the country. The crowd feasted on watermelons. Bro. Ware has a nice home. He loves Kentucky, but does not think there is a spot in the Blue Grass State that compares in fertility with his farm. On seven acres he raised over \$400 worth of Irish potatoes, and now on the same land he has a crop of cotton that he thinks will yield a bale and a half to the acre and on same land he will raise another crop of potatoes. His corn came up in three days after planting, and it is now six weeks old and is ready to tassel. It is a fine looking crop. Bro. Ware has seventeen head of Jersey cattle and stock of all kinds, and on less than 30 acres of land he makes more than some farmers do in Kentucky on 100 acres of our best land. As Bro. Ware is from home most of the time attending to his great work as secretary, it occurs to me that the management that produces such a result is due to his wife, who in addition to caring for seven young Wares, also manages the hired help.

Pastor Hoover has had phenomenal success as pastor, over 80 having been received by him into church fellowship since last January. Conversations and baptisms are witnessed at almost every meeting. The church in proof of their appreciation have built him a parsonage worth at least \$5,000, and it is paid for. The Sunday School is so large that they propose adding space to the church that will cost about \$2,000. When he became pastor he had 115 members, now he has 225. For three weeks the beloved pastor has been in the sanitarium with typhoid fever, but all are hopeful of his recovery, as the fever shows signs of abating.

Pastor Alexander preached a sermon of much interest on Sunday night. Bro. Hickson, who was a fellow-student in our Seminary with Bro. Hoover, and who will be remembered as pastor in Kentucky, is looking after the interest of the church during the pastor's sickness.

W. P. HARVEY.

DEAR RECORDER—

I have sold several hundred of my tracts on "The Church" for 10 cents each, but as I need the money to print a tract on the "New Birth," I will sell the others for 5 cents each. I also have a tract just from the press "Salvation, Then Baptism." I will sell these for 5 cents each, and pay the postage myself on both tracts. All of our colporters ought to have both of these tracts to make Baptists. Address Galatin, Tenn. Fraternally, G. H. DODD.

RACE DONE?

Not a Bit of It.

A man who thought his race was run made a food find that brought him back to perfect health.

"One year ago I was unable to perform any labor in fact I was told by my physicians that they could do nothing further for me. I was fast sinking away, for an attack of grip had left my stomach so weak it could not digest any food sufficient to keep me alive.

"Then my sister got after me to try Grape-Nuts food which had done much good for her and she finally persuaded me and although no other food had done me the least bit of good my stomach handled the Grape-Nuts from the first and this food supplied the nourishment I had needed. In three months I was so strong I moved from Albany to San Francisco and now on my three meals of Grape-Nuts and cream every day I am strong and vigorous and do fifteen hours work.

"I believe the sickest person in the world could do as I do, eat three meals of nothing but Grape-Nuts and cream and soon be on their feet again in the flush of best health like me.

"Not only am I in perfect physical health again but my brain is stronger and clearer than it ever was on the old diet. I hope you will write to the names I send you about Grape-Nuts for I want to see my friends well and strong.

"Just think that a year ago I was dying but today, although I am 55 years of age most people take me to be less than 40, and I feel as young as I look." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Look for the little book, "The Road to Wellville," in each pkg.

# SYRUP OF FIGS



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Acts Pleasantly;  
Acts Beneficially;  
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Syrup of Figs appeals to the cultured and the well-informed and to the healthy, because its component parts are simple and wholesome and because it acts without disturbing the natural functions, as it is wholly free from every objectionable quality or substance. In the process of manufacturing figs are used, as they are pleasant to the taste, but the medicinal virtues of Syrup of Figs are obtained from an excellent combination of plants known to be medicinally laxative and to act most beneficially. To get its beneficial effects—buy the genuine manufactured by the

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OUT OF THE DARKNESS.

BY REV. S. E. WISHARD, D.D.

"Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." I am wondering if "The Preacher" who uttered that truism had been in the hands of an oculist, and had just been turned loose to the sunlight. Possibly he had been shut up in a darkened room, and had worn himself down to impotence, waiting for a gleam of the golden sunshine. Doubtless his nurse had loosened the bandages, and flung open the windows to the incoming light. How fitting then his words to his experience. Did the reader ever find himself confronted with a high privilege when suddenly the curtain of darkness fell upon his vision, and negatived his purpose? Such an experience cools one's enthusiasm. That little word, "wait," comes like a command from the Unseen. There is nothing to do but obey orders and consent to be shut in, shut up and shut down.

Many blessed souls have learned to wait. Some of us to whom God has given abundant health and vigor have not yet learned. We have to be taken in hand. Enforced waiting in the dark, when the pulse is strong and life at full tide, becomes a most difficult business. Did you ever try it? To think that so small an organ as the eye, once beclouded, should stop the whole machinery of life's work! And yet God, who had so wondrously constructed this piece of mechanism and placed it in command of the greater activities of the body, knows just when and how to cast the shadows upon it and turn us aside to meditation and rest. Why we may not

always know. But one thing follows, it sets one to thinking of himself, and how wonderfully God wrought when he framed this tabernacle for the Holy Spirit.

The difficulty with many of us who have fallen into the habit of being busy people is that we have neglected or forgotten some of the important parts of this physical machine.

There are compensations in being turned aside from active service. It has been beautifully said: "They also serve who wait." They often come into closer communion with the grace and power of God. They learn more of his immediate and comforting presence than when in the rush of the larger activities. If one should be driven from the round of daily toil, in the harvest field of God, if the sickle should fall from his hand and the golden grain slip from his grasp, there is yet left to him the privilege and power of prayer. No greater service can any one render, in the advancement of God's kingdom, than that of impotence and believing prayer. Mr. Moody used to say: "I would rather be able to pray like Daniel than preach like Paul." The individual and church life often reaches the place where we can do nothing but pray. Jacob had reached that place that night at Peniel. God only could deliver from the hand of Esau. And it must be the God of Jacob, the God of the sinner. He must undertake for the sinner. It is written of Jacob by the Prophet Hosea that "He had power over the angel and prevailed."

When Daniel could do nothing else for his people he "sat his face unto the Lord to seek by prayer and supplications, with fasting and sackcloth and ashes." He

could not move the heart of Cyrus, but he could prevail with God, who put it into the heart of Cyrus to make the decree that sent the captives of Israel home singing Psalm cxxxv.

Yes, they who wait can pray. We sometimes think that many of our mouths might be stopped from preaching and our hearts stirred to praying, and that, to the great profit of the church. Hence, there is service for all whether in the open field of toil or in the darkened chamber; whether in the pulpit, pew, family or closet; whether we must wait or toil. God knows best.—Herald & Presbyter.

WORLD'S FAIR VISITORS

Will profit by adding a trip to Colorado, Utah or the Pacific Coast, touring the delightful Rocky Mountain region via the DENVER & RIO GRANDE R.R., which has more scenic attractions, mountain resorts, mineral springs and hunting and fishing grounds than any other line in the world. The invigorating climate of Colorado makes it especially inviting for a summer vacation. As health resorts Manitou, Colorado Springs, Glenwood Springs and Salt Lake City are world-famed. Low excursion rates prevail to Colorado Springs and Utah via all lines, allowing liberal stop-overs at and west of Colorado points. Through car service from St. Louis and Chicago to Colorado, Utah and California points. Superb dining cars, service a la carte, on all through trains. Beautifully illustrated booklets will be sent free on application to S. K. Hooper, G. P. & T. A., Denver, Colo.

A MAMMOTH INSTITUTION.

The Northern Normal School and Bowling Green Business College, of Bowling Green, Ky., is enjoying unprecedented prosperity. Twelve hundred boarding students attended this institution last year, and the prospect for the approaching scholastic year is very flattering. Persons desiring information concerning the institution, should write to President H. H. Cherry, Bowling Green, Ky.

WITH CHRIST, WHICH IS FAR BETTER.

BY M. L. M.

The years pass on, O loved and lost,

But years are naught to thee Since thou the Jordan waters crossed,

With Christ forevermore to be.

Why should'st thou, heart, crave once again

The presence of the loved one gone?

'Tis better thus—for safe from sin

Are those who view the Heavenly dawn.

Yes, safe from sin, from earthly care:

There are no heartaches there, no tears;

The Lamb Himself abideth there, With Him, no broken hearts, nor fears.

Unselfish love can joy in grief

It seeks the best for love's sweet sake—

Though crushed, it pleadeth not relief—

But from the loved the cross to take.

To wear the thorns, as Jesus wore—

To yield God's blessings, and to rise,

By glimpses of the other shore

Stronger for life, for Paradise!

Not lost, O loved one gone before! His promise is forever sure.

With thee is light forevermore

And blessings that will e'er endure.

Blessings for us who still plod on,

Reserved and kept for future years;

Earth's ties are broken, loved ones gone—

But there's no sadness; there—no tears!

—Selected.

Our Pulpit.

Annual Sermon before the General Association of the Baptists of Kentucky, at Campbellville, Ky., June 15th, 1904.

BY T. T. RATON.

Published in these columns in compliance with the request of the Association.

"But the word of God is not bound."—2. Tim. 2:3.

It is difficult to understand the grief and dismay that filled the hearts of the Gentile Christians when Paul was taken a prisoner to Rome. They had all their lives been taught to fear the power of the Empire, and now their great leader is carried a prisoner to the Capital, charged with crimes to which Rome showed no mercy. They had no hope of his release. Stephen and James had been killed, and now Paul goes to the sacrifice. No one felt more grief than Timothy, Paul's son in the gospel. He had leaned so heavily upon the Apostle's strong arm, had depended on him so greatly, that there was danger the young man would despair. Hence Paul over and over again exhorts him to be strong and to be "a good soldier of Jesus Christ."

Who would take Paul's place? When Stephen died Paul was raised up; but who will follow Paul? Among the living apostles, none are raised to his work, and none among his companions—Bar-

nabas, Timothy, Titus, Silas, &c.—have the needed qualities. No wonder the churches were in grief and dismay. And it is to be noted that instead of their sending their beloved Paul words of comfort and cheer, instead of assuring him of their love and their prayers; it is he who comforts them. The old prisoner awaiting a cruel death, sends words of cheer to the young Timothy, who is free and to the churches in their sorrow. It is from this prison cell that the shout of triumph comes.

"The word of God is not bound." There is humility in these words. They show that Paul put a small estimate upon himself. His being bound was to him a matter of little consequence, since the word of God was free. There is here also a fine scorn of worldly power, akin to the laughter of Him that sitteth in the heavens, when the kings of the earth set themselves and the rulers take counsel together against God's people. It is as if Paul had said—you have done little in binding me—you have gained no triumph as you imagine—the word of God is not bound and that has the power that will overthrow all your plans. There is likewise glad hope in these words. They say to Timothy and to troubled churches—he not disturbed at my fate, the word of God is not bound, and that will triumph. He holds out no hope of release; nor does he point to any successor, but he directs them to the word of God, round that they must rally and to that they must trust.

The Romans had no fear of the word of God. Let Paul have all the books and parchments he wants—what matter? What harm to Jupiter or to Rome can come from those old writings—and from the letters he seems so fond of writing. Those books were not to be compared with the Sibylne books, and yet who would believe that the destruction of these would overthrow the religion of Rome? This Paul was a pestilent fellow, a ring-leader of the sect of Nazarenes, him therefore they will bind, and him they will kill; but let the parchments go. There was worldly wisdom in the emperor, who talking in his garden with a pro-consul who told him of disturbances in a distant province, made no reply, but with his cane struck off the tops of the tallest poppies. Not yet had the enemies of the Gospel learned that its strength was not in its leaders, but in its books.

The efforts to bind the word of God have been worthy of the Prince of Darkness. He bound the Old Testament by persuading the Jews that it was too sacred for common use, that it must be hedged about by tradition and protected by special regulations, so that when Christ came, though in theory the Pharisees regarded the Old Testament as supreme, in fact they had made it "of no effect" by their traditions. Christ broke the fetters tradition had fastened on the word of God and set it free to do its gracious work. Had those Pharisees been charged with the lack of reverence for the Scriptures, they would have answered with an indignant denial.

Christ freed the word of God from Pharisaic bondage and then came the effort to destroy Christianity by killing its leaders. When Theodosius perished, his followers scattered. This Jesus had gathered some disciples, but the sect would hardly, they thought, survive the shameful death of its leader. Yet, somehow, contrary to all human philosophy, the sect

did survive and was more active than ever. So the leaders must be slain, and then the sect will perish. But the bitterest persecutions could not stamp out this "superstition." "The blood of the martyrs was the seed of the church," and Christians multiplied all the more, by the persecution.

Failing to destroy Christianity by the sword the devil went back to his tactics which had succeeded so well with the Pharisees. He persuaded the people that the Bible was too sacred for common use. Only the priests should read it and should tell the people only so much as it was well for them to know. The common people were incapable of understanding the Scriptures, and so "the church" must give the true interpretations. Only the priests were to read and expound it, and this they did not do, till in the Dark Ages the Bible seemed well-nigh lost. Looking over the kingdoms of the world from the mountain top of his exaltation, Satan might have exclaimed in triumph—the word of God is bound!

Yet even then there were faithful Baptists and others who held to God's Word. Peddlers carried copies of parts of Scripture in their packs. In the mountains of Switzerland, the forests of Germany and the valleys of Italy there were seven thousand who had not bent the knee to Baal, and with whom the Word of God was not bound. But God did not choose one of these to be His instrument for freeing the Scripture from priestly fetters. A poor monk in the monastery at Erfurt found a copy of the Bible, as Josiah found the Book of the Law in the rubbish of the Temple. The truth lodged in his mind did not take possession of his heart and burst forth in his life till he went to Rome. There, as a devoted servant of the Papacy, visiting shrines and doing penance, he started on his knees up those marble steps which tradition said Christ ascended as He went to appear before Pilate, for he would procure the indulgence promised by the Pope. It seemed that a voice spake to him from heaven—"the just shall live by faith," and rising from his knees he obeyed the heavenly vision, and the voice of Luther answered the voice of Paul across the centuries—"The Word of God is not bound." And thus called of God he went back to Germany to startle a sleeping nation, and to be the instrument in God's hands of sundering the chains that bound a captive world to the triumphant chariot of the Scarlet Woman.

Unable to exterminate Christians or to bind the Word of God by traditions of men, the enemy again changed his tactics and directly attacked the Bible. His emissaries declared it no word of God written by holy men of old, but a pack of old wives' fables, the work of impostors, unworthy the confidence of thinking men. Thus Voltaire, Paine and the encyclopedists assailed the Scriptures. These teachings spread rapidly till Voltaire boasted that in fifty years no one would believe in God. Tom Paine said he could write a better book than the Bible. But this effort, too, failed, because men were led to study the evidences of Christianity and were convinced. Like Gilbert West and George Lyttleton, scholars in their very effort to overthrow the Bible, studied the evidences and were converted to the faith they sought to destroy. The bonds of the human soul could not be set

with the chaff of infidelity, and so this attempt to bind the Word of God failed also.

Next came the modern and the deadliest of all the attacks upon Scripture. The enemy now admits that the Bible is a book of "great religious value," and is well worthy of careful study, only it is not to be taken too seriously. It is not to be taken as authoritative, but as the record of Jewish religious sentiment through several centuries, containing many good things. The reader is to select the true from the false, by his own wisdom. Here is a subtle appeal to human pride. Denying that the reputed authors wrote the books of Scripture bearing their names, the critics tell us that it does not matter who wrote a book, so only the truth is conveyed. So we have the truth, they ask, what difference does it make from whom it comes? Ah! brethren, it makes all the difference in the world from whom it comes. Here we have a promise to the righteous—is it from God? or from man? Does God say "all things work together for good to them that love God?" or was it only that a pious man of old guessed that to be true? If God said it, we can rest our souls upon it; otherwise it is worthless to us. If you take a promise to pay to any bank, you will find that it makes all the difference in the world whose promise it is, whose name is signed. Suppose a man should say to a banker: "Here is a promise to pay \$1,000; what difference can it make from whom the promise comes? It is a promise to pay \$1,000, just the same, whatever name may be signed, and the mere name is of no consequence?" Can you doubt what any sane banker would say in reply? If God said: "He that believeth on the Son hath everlasting life," then I can have hope; but if only John, or some other man, guessed it, I can have no hope. His guess is no better than mine. Thus the authority of Scripture is vital; and of all the people in the world the Baptists have the most at stake in this conflict.

I have recently had private correspondence with a number of the leading representatives of the new theology, and I have asked them to tell where is the stopping place of their demands for us to surrender cherished beliefs. "The radical of to-day is the conservative of to-morrow," and each year we are called on to give up more and more of what has been commonly believed among us. They tell me there is no end. I tell them there can be no possible advantage in believing to-day what will be proved false to-morrow, and hence we had better give up at once all that will ever be proved false, rather than give it up a little at a time. They answer that we will ever be making progress, and that we can have no definite faith, for that would be to come to a standstill; so nobody can tell what is real and final truth. To this I reply that in order to make progress the second step must be in line with the first. If a man's second step contradicts his first, and each step is contrary to the one before it, there can be no progress, and the man will be vainly marking time. Thus they offer us the words of the apostle, "The Word of God is not bound," but only what we ourselves

Just about the silliest piece of nonsense I ever heard is the oft-quoted saying of Lessing that if God had held before him for choice, the truth in one hand and search

for truth in the other, he would choose search for truth rather than its possession. Certainly that is not worth possessing is not worth searching for. Certainly a search that does not end in possession is a vain search. It is precisely because the possession of truth is of supreme value that search for truth is worth making. No sane man will continue searching for a thing when he is assured that he can never find it.

Truth is that which is to be trusted—truth and trust having the same root. We get the benefit of truth only by believing it. We cannot hang our hope upon an interrogation point. We cannot build character on a perhaps. We need what Socrates longed for—"a sure word of promise"—and without that we are in outer darkness.

This last attempt to bind the Word of God will fail—it is already failing;—but this is not because God will take care of His Word, independent of us. Recently I heard an honored brother, speaking of the American Bible League, say that all such efforts are useless because the Bible is God's word, and He will take care of it independent of us, and so we need not concern ourselves about it. This is exactly the old Hard-shell argument. They said God would take care of His elect in heathen lands, and we need not bother ourselves about sending them the gospel. True, God will care for His elect, but He acts through His people and He commands us to go disciple the nations. So God will take care of His Word, but He acts through His people, and He commands us to "earnestly contend for the faith once for all delivered to the saints." The word rendered "earnestly contend" is *epi-agonias*, the strongest word in any language, within my knowledge.

There is also current an effort to bind the Word of God, by making our worship orate, rather than spiritual. They call it "enriching the services," when really it is an impoverishment. Things supposed to be attractive are introduced. Sunday concerts, responsive readings, observance of days, e. g. Easter, &c. No sinner was ever led to Christ by such things, and history shows that exactly where these things are carried to the greatest extent, just there is spirituality at the lowest ebb. This effort would change the church from being "fair as the moon, clear as the sun and terrible as an army with banners," into a trim little maiden with her frills and her Easter bonnet, and those who behold her would be led to exclaim, with Ruskin—"How pretty is Miss Frou-Frou in her new dress."

As Paul was about to pass away he did not say anything about any successor, but directed the brethren to the Word of God. When our leaders die we are to rally to the Bible. "The Word of God is not bound," and that is our stay and our hope. When Pendleton and Bronson and others we loved and trusted are called home, we are not to look about us in wonder to find who will take their places; but we are with greater diligence to see that the Word is not bound. Whatever hinders the Word from having free course in the hearts and lives of men, to that extent binds it. The unbound Word is invincible. But we must remember that the Word is the word of the Holy Spirit, and it is His power that makes it effective. We speak of

the sword of Alexander as conquering the world, but it is the man behind the sword. It is true that the Bible, as a book, has a power all its own. Its themes are the loftiest. It finds men out, and moves them as no other book or books can ever do. Other volumes contain men's observations and reflections; here the great thoughts of God burn and glow with all the eloquence of Heaven. All other books are feeble in comparison. What are all their themes, to the great subjects of death, judgment to come, redemption, destiny, glory? What all their teachings, compared with the sure promises of God? Yet the Bible will not bring men to repentance and faith without the power of the Holy Spirit. He must take the things of God and show them to human hearts.

"The Word of God is not bound," and it must not be bound. Christ on Olivet told the eleven to "go disciple all nations," that all men might see the light that had risen upon Jerusalem. We are to carry this Word throughout the earth, "wherever man is found." It only, by the power of the Spirit, can reach down into the horrible pit, lift men from the mire and darkness, put their feet upon the rock and set their tongues to the song of redeeming love. It alone can awake in earth's deepest and darkest dens the strains of a heavenly minstrel. It alone can change sinners into saints and make them heirs of eternal glory. And in Heaven, with minds freed from the conditions of earth and strengthened by the light of glory, and with Christ Himself for teacher, we will study God's Word and learn the great truths which can here see only as in a glass darkly and can spell out with difficulty. And more and more will we know the love of God that passeth knowledge and is filled with all the fullness of God.

### LITERARY.

Any book here noticed can be had at publishers' prices by ordering from the Baptist Book Concern, Louisville, Ky.

**Why He Was Baptized.**—On January 3, 1893, after long and careful investigation of the subject of Christian baptism, the Rev. James Mountain, pastor of Emmanuel church, Tunbridge Wells, England, was publicly immersed at Christ church, Westminster, London, by the Rev. F. B. Meyer. This act of obedience to the command of Christ involved the surrender of much that men value—a happy and influential pastorate, a settled income, a comfortable home, and honorable official position in the denomination. All these Mr. Mountain relinquished in order that he might "fulfill all righteousness in following his Lord's example and teaching."

We have given this brief sketch as an introduction to an equally brief reference to a small volume written by Mr. Mountain, entitled *My Baptism, and What Led to It*, issued last month by our Baptist Publication Society and in England by the Baptist Union Publication Society. The impelling motive in the writing of the book was the conviction, as stated in the opening chapter, of "the importance of sound, Scriptural teaching on the subject (of baptism); especially in view of the fact that a strange and lamentable perversion of baptism, as well as of the Lord's Supper, by sectarians and ritualists, is causing many evangelical Christians

to depreciate these sacred ordinances, and, in some cases, even to reject them altogether."

The plan of the book is largely conversational. That is, some of the chapters record, in conversational form, the substance of lengthened interviews with learned ministers of the Gospel, and with other devout Christian people. Explanatory comments are added, and the arguments presented are reinforced by numerous quotations from learned Pedobaptist scholars—whose testimony, by the way, thus grouped under the appropriate heads, is fairly startling in its cumulative force. In these several ways—including, of course, all New Testament passages bearing upon the subject—every point is covered, no loophole is left exposed. Believers' baptism, and immersion as the only Scriptural mode, are conclusively shown to be obligatory upon all true disciples of the Lord Jesus.

This little book should have special weight with those who are not Baptists, inasmuch as it is the work of one who was not, when he began the investigation, and, like his immersed friend, the Rev. F. B. Meyer, is not now a Baptist, at least so far as denominational affiliation is concerned. He is the minister of St. John's Free church, Tunbridge Wells.

The Publication Society has done well to place this excellent treatise before the American public. We wish we could hope that it may be widely read by those who practice infant baptism and sprinkling or affusion in place of the beautiful and expressive ordinance of the New Testament, which, with the Lord's Supper, sets forth in striking symbolism the whole Gospel of our Lord and Saviour.

**The Little Vanities of Mrs. Whittaker.** By John Strange Winter. Cloth, 12mo, 299pp. Price \$1.00, net. Funk & Wagnalls Co., New York and London.

Thirty years ago there appeared a little story of English army life, entitled "Bootsie's Baby," the freshness and cleverness of which instantly captivated novel readers on both sides of the Atlantic, and made such a reputation for the name of John Strange Winter which appeared as that of the author, that the real writer of the book, a young English girl who has since become Mrs. Arthur Stannard, has retained the pseudonym in all her subsequent work. Her early books dealt almost exclusively with army life, in the presentation of which she achieved such distinction that John Ruskin spoke of her as "the author to whom we owe the most finished and faithful rendering ever yet given of the character of the British soldier."

"The Little Vanities of Mrs. Whittaker" will go far to establish her in this position. In this novel, Mrs. Stannard, with genial and delicate satire, portrays the career of Mrs. Regina Whittaker, known to the public as a "reformer and philanthropist," as an "extraordinary woman," but to her husband, who is a sensible, commonplace English merchant, as "Queenie," and to her daughters, whom, in accordance with her pedagogic theories, she has allowed to grow up in the fullest liberty, as "three moths."

Why and by what means she reversed her whole course of life and made herself over, physically and sentimentally if not mentally, into a new woman, and how Mr. Whittaker, man of business, and

Maud and Julia, the emancipated daughters, received the change, afford the author a series of delightful situations which she has improved to the fullest extent.

**Donny's Captain.** By E. Livingston Prescott, Author of "Scarlet and Steel," etc. 12mo, pp. 156. Philadelphia: The Union Press. 75 cents.

A touching little story of a child's influence over a strong man. Donny is six years old, but is older in head than in tongue for he prattles like a child of two. His baby words are rather tiresome, though his child wisdom is fascinating. His mother has left him with the landlady of a Highland Inn in Scotland where are many grown ups, among them a certain captain who has left the army because of his bad habits. Donny adopts the captain as his special care, gets him to sign the pledge, and then prays with him that he may have strength to keep it. He is an earnest little Christian, his life illustrating the truth that "a little child shall lead them." With not much incident the story is fascinating through the charms of Donny, who finally finds that his captain is more to him than he knew.

### MAGAZINES.

The two hundred and fifty dollar price story in *Good Housekeeping's* "Emergency" contest appears in the August issue of that magazine. This thrilling tale by Helen Marsh Wixson, is literally true, and rendered the more effective by James Preston's drawings. Margaret Deland discourses in her own delightful way in this number of Jonquills, of her own annual sale of these flowers, and of "clutter" and sales generally. The article is illustrated. This number is further distinguished by a symposium, "Could I Choose My Daughter-in-Law," by Christine Terhune Herick, Mary Stewart Cutting, Julia Ditto Young and Elia W. Peattie; a beautifully illustrated article on Early American Wall Papers, by Kate Sanborn; an illustrated sketch of Mrs. Ballington Booth, by Isabel Goddon Curtis; a frank discussion of the Health of High School Girls, by Nelle Comins Whitaker; An Example for Retail Tradersmen, by Linda Hull Larned, with illustrations; At Home in Venice, by Amy A. Bernardy; Husband and Wife in Modern Fiction, by Gertrude Sherman Trowbridge, etc., etc.

Walk with reverence into the hour which is all dark with mystery. Take the step of trust into its maze, and in the silence, listen intently for God's voice which is sure to speak. Be neither doubtful nor impatient. Walk on in the wake of each intimation of light and word shall link to word, and sentence to sentence, until his will for each experience shall be spelled out into certainty and clearness.—Bel.

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- Christy's

Editorial

DEAR DR. EATON:

Up to the present the discussion of the question of union between the Presbyterian and the Cumberland Presbyterian churches has been confined almost entirely to Presbyterian papers. Some of us would be right glad to have the WESTERN RECORDER express itself upon this question, which, we are sure, has many elements of interest for our entire Protestant—evangelical—church. How does all this movement strike an outsider?

Very sincerely yours, JOHN A. MCKAMY.

Our friend, Dr. McKamy, is the Sunday School Editor for Cumberland Presbyterians, and we gladly respond to his call. We have read with eager interest much that has appeared in the Presbyterian and in the Cumberland papers on the current effort at union, and with all respect we think a good deal of what has been written has not been to the point.

Divisions among Christians are unfortunate, to say the least, and they are to be justified only when important principles are involved. No denomination has the moral right to exist unless its existence means the maintenance of some principles judged to be important. "How can two walk together except they be agreed?" and we can also ask: How can two walk apart when they are agreed?

The one question, as we see it, is—are the present differences between the Presbyterians and the Cumberlands so great as to forbid their union? The Cumberlands proposed to accept the Presbyterian Confession of Faith, as explained by the recently added statements. They say these statements explain away that which they could not accept in the Confession. One would think that would settle the matter, and the union would follow without a word of dissent, at least from the Presbyterians. Some Cumberlands might still say that the explanation was not satisfactory, but surely no Presbyterian could object.

Yet, curiously enough, vigorous objections are made. Some of the Presbyterians object to the Cumberland Confession, saying it is not sound on this and that point. But since no one has proposed that the Presbyterians adopt the Cumberland Confession, what is the difference whether it be objectionable or not? The Cumberlands are not proposing to bring their Confession with them. They propose to leave it as a part of their history and to accept the present Confession of the Presbyterians. What more could be asked of them?

Then, too, it has been sharply disputed as to who has changed. It is charged and denied that the Presbyterians have modified their Confession, that they have practically yielded the contention of the Cumberlands during all these years, and have now conformed their Confession to suit the Cumberland views. It is charged and denied, on the other hand, that the Cumberlands have done the changing; that they have snit off on points that they now surrender. But we are utterly unable to see what all this has to do with the question of union. If the two bodies are now agreed, what is the difference who did the changing?

That is purely an academic question which can be settled at leisure, or be left open indefinitely.

It is charged that the Cumberlands, having held to their Confession, cannot now consistently adopt the Presbyterian Confession. But they do adopt it, and propose to unite on that basis. So the question of consistency may well be left to take care of itself. From the Presbyterian standpoint, it is far better for the Cumberlands to be inconsistent with their past, and now come right, than to be consistent with their past and continue wrong. Certainly the Cumberlands are the ones to say what they believe, and they declare they accept the Presbyterian Confession in its present form. What more can be asked?

We have watched this movement toward the union of these two denominations with much interest, and we have believed that it would proceed farther and would embrace the Southern Presbyterians also. Some one has said that "Presbyterians are fine timber but they split easily." It is, therefore, interesting to see the efforts to heal the splits. We have been particularly struck by the fact that the Cumberlands have not demanded any modification of the present Presbyterian Confession whatever. They simply take it as it is, the explanatory statements being accepted as satisfactory.

"REFERRING to the matter of the decision of the Southern Baptist Convention to hold its next session at Kansas City, and not at Fort Worth, Tex., we beg the pardon of the WESTERN RECORDER, and without quoting its questions answer as follows:

1.—We thought the editor of the WESTERN RECORDER wanted the Convention to go to Fort Worth, but that he resorted to any scheme which was in his judgment dishonorable, we do not believe.

2.—The Word and Way does not think Bro. Eaton did what he conceived to be wrong in the matter.

3.—"Cold Steel." The editor of the WESTERN RECORDER can think of as many ways to defeat his antagonist as any man we know. He surprises his opponent nearly every time and some times such surprises are somewhat irritating. Do outsiders believe that? That is all we meant by "Cold steel."

4.—We do not hold that Dr. Eaton committed an unpardonable sin in being for Fort Worth.

5.—There is nothing the matter now.

6.—There is no "cold steel" laid away in Kansas City for any one. Amen.—The Word and Way.

The pardon is cheerfully granted. The Word and Way does not believe Bro. Eaton "resorted to any scheme which was in his judgment dishonorable," or "did what he conceived to be wrong;" but did he resort to any scheme which the Word and Way regards as dishonorable? or do what it conceives was wrong? If so, wherein consists the dishonor and the wrong? We would really like to know.

AN Englishman named Rogers, has written a book that is giving aid and comfort to the Presbyterians on the subject of baptism. In this book statements of baptism made in different centuries are presented and conclusions drawn from them as to what was the act of baptism. In many instances the author frankly admits the act was immersion, but not in all the

instances. The writings of the early centuries that have come down to us are conceded to tell of immersion when they refer to baptism and it is admitted that to make the pictures mean anything else creates a difficulty. As the Christian Observer puts it: "A curious thing which has puzzled scholars not a little appears in this connection. It arises from the fact that the testimony of the literature and the monuments of the same period are not easily harmonized."

The conclusion the author reaches is "that primitive Christian baptism was normally administered to recipients, standing in a greater or less depth of water, by pouring water over their heads, and so over their persons." On this we have two or three things to say.

1st. If that be the "primitive Christian baptism," "normally administered," why do our Presbyterian brethren administer it that way? Why should they practice what is contrary to the "primitive" and the "normal" way? The Christian Observer in its comments on Mr. Rogers' book says: "The early church came to look upon baptism as a sort of bath, &c." Then why do not the Presbyterians of to-day regard baptism "as a sort of bath"? Certainly there is no resemblance between a bath and laying a wet finger on a child's forehead.

2nd. What Mr. Rogers describes as the primitive normal baptism is certainly a most absurd and ridiculous performance. It would take the strongest evidence to convince Christians of to-day that the early Christians were so silly as to lead candidates down into the water in order to pour a little water on their heads. Among all the absurdities of religious rites, no sect has ever arisen that did not have better sense than that. Surely, surely, the early Christians must be credited with having some little sense.

3d. The mistake Mr. Rogers makes in judging the pictures has been made before. Some of the pictures—not the earliest ones, however, do represent the candidate as standing in the water whence he has just been raised up, and before being led out of the water the administrator pours over his head the anointing oil, the chrism. What is poured is not water at all, but oil, and the pouring is not part of the baptism, but a separate rite administered in connection with the baptism.

Remembering this fact removes all difficulties and brings the literature and the pictures into harmony. We suggest to our neighbor, the Observer, that "the testimony of the literature and of the monuments of the same period are easily harmonized," by simply understanding what the pictures were intended to represent, viz.: that immediately after the immersion, while the candidate is still standing in the water, he receives the anointing of oil—the chrism. Thus all is made plain. We cheerfully give the Observer this needed bit of information with the request that it forward the same to Mr. Rogers for use in the next edition of his book. If indeed it shall reach a second edition.

Dr. Henry Harman would have the brethren who speak at the associations and state conventions to remember that it is not the length but the strength of a speech that makes the impression.

Dr. J. R. SAMPY has two interesting articles in the April and July numbers, respectively, of the Baptist Review and Expositor, on the recently discovered Code of Hammurabi. Dr. S. dates this code "almost a thousand years before Moses." These two articles compare and contrast the Mosaic law with the code of Hammurabi, and in summing up Dr. Sampy says: "If we try to make an impartial comparison, we may frankly admit the superiority of Hammurabi's code in certain particulars." A little later Dr. S. adds: "And yet when the most generous recognition of the best features of Hammurabi's Code has been made, the candid scholar must accord to the law of Moses a position far above the ancient Babylonian system."

We do not admit that in any particulars the Code of Hammurabi is superior to the Mosaic system, though it is very interesting to compare them. Dr. S. says: "It is not at all certain that Moses borrowed anything directly from Hammurabi's Code." This is what some of the critics have been claiming. Dr. S. promises an article on the bearing of Hammurabi's Code on the higher criticism, to which we look forward with interest. A marked feature of the difference between the two systems is thus stated: "Hammurabi reverses the Biblical order by visiting sins against property with heavier penalties than sin against the person." This difference is of deep significance.

This Code of Hammurabi is on the whole the most interesting find which modern archaeology has presented to us.

Two old friends were talking about the old neighborhood, and one said: "Did you know that Jim and Tom both courted the same girl?" "No," said the other, "but which was the lucky one?" "Jim married her," was the reply, "but I don't know which was the lucky one." So with the following from a New York paper:

"A Mexican maid named Cholula, in bravado attempted to fool a Traveling man. By the name of McGann—Now she's Mrs. McGann. Poor Cholula!"

Why not—poor McGann? or—poor couple? Haphazard marriages seldom turn out well.

WHEN Alfred Vaughan was obliged to give up his work because of ill-health, he said: "If I am spared to return, I will preach more of the gospel than I did before. The talk about adapting religion to the times, which is prevalent here, even among the religious, appears to be a miserable mistake. It never needed adapting so much as when the apostles preached it. But they made no such effort."

These words are as apt now as when first spoken. Paul in preaching in polished Athens did not change the gospel so as to make it fit "current thought" at the polished capital. Nor in Rome did he change his message so as to adapt it to Roman ideas and environment. Things in Athens and in Rome were very different from what they were in Judea; and if ever the gospel needed modifying and restating so as to make it suit the new conditions, it was when Paul went to Athens and to Rome. The claim that because things now are not as they were, that we must change our doctrine "to suit the new conditions," is, at bottom, infidelity.

Editorial Varieties

Mr. E. E. King writes: "I enjoy the visits of the Recorder very much. It is a constant source of comfort and strength to me."

Bro. W. P. Hines of Portsmouth, Va., the Moderator of Portsmouth Association, becomes pastor of the Upper St. Church, Lexington. We welcome him to Kentucky.

We had pleasant visits from Dr. W. S. Ryland and J. J. Taylor last week. Dr. R. was much pleased with Orthodox Corner and Dr. T. was enthusiastic over the prospects of Georgetown College.

Baptists are getting a good hold in Scotland. We have now in that staid land 125 churches with 18,000 members. They are strict Baptists, too, and they are rapidly increasing.

Those who would post themselves on the subject of Baptist polity would do well to get the admirable tract on the subject (10 cents postpaid) by the late Dr. William Williams. It is his house portrait was presented and unveiled at the last Commencement of the Seminary.

The "drink bill" of the people of the United States for 1903, according to Prof. Ferguson was \$1,410,236.70, or \$18.94 for each man, woman and child in the country. This is about twice the amount of twenty years ago. What will be the end?

The Southern Baptist Witness devotes much space to the funeral of Dr. and Mrs. W. A. Hobson's little six-year-old daughter, who fell from an automobile and was mangled. Many thousands of hearts have been deeply touched by this sad accident.

It is evident that the government of France utterly fails to appreciate the infallibility of the Pope. Pius X. directed certain French bishops to resign, and here comes the French government demanding the Pope to withdraw the demand. How can one who is infallible retract what he has said?

On Thursday last the editor of this paper went to London and delivered his lecture to Lord Kin. The scribbles close Thursday of this week with a lecture on Abraham Lincoln by the Hon. Henry Watterson. President Gwynn has shown characteristic enterprise in inaugurating this series of summer lectures.

A century ago infidels claimed to have swept the field, and that no man of intelligence could any longer be a Christian. An encyclopedist rejected an article about God on the ground that it treated of an exploded and a useless subject. That was the talk of the day and that is the way unbelievers always talk. It is the way the "higher critics" talk to-day.

Half a dozen years ago the critics said there was no such man as Moses, the founder of the united kingdom of Egypt. They argued from the discrepancy of the names and reached the "assured result" that there was never any such man. But now the spade has dug him up and they have his bones in the Museum at Cairo. About the most evanescent things at all are the "assured results" of the critics.

We congratulate Missouri and the whole country on the triumph of honesty and courage in the nomination of the Hon. Joseph W. Folk for Governor of Missouri. His career is a fine example for other young men in politics to follow. Of course he will be elected; and then, after awhile, he will, we hope, be President of the United States. Let it be remembered that the WESTERN RECORDER was the first paper to mention his name in connection with the Presidency.

The reunion of the Gwynn family at Iryman was a most interesting occasion. President W. B. Gwynn, wife and six children, Mr. and Mrs. J. K. Gwynn, Mr. and Mrs. E. H. Gwynn and two children, Mr. and Mrs. W. C. Gwynn, with ten children and two grandchildren. These three brothers and their families, with their families, occupied the ground. It is the youngest one since a bright boy—the youngest of the company, and the one we would have supposed would outlive all the rest. Yet this little babe was taken home to Heaven last Thursday, being the end of the company to meet again. The meeting was a memorable occasion.

"Incurable" Stomach Trouble

With Five Bottles of Drake's P. L. ...

Union churches, which are near here, I am living in Hopkinsville while preaching to the two churches. You may see my Rescuer to me here. My churches are located in a veritable hot spot, and my people are the salt of the earth."

Bro. J. I. Willis writes: "I desire to say a word in regard to the little church at Fairview, Lincoln county. Not quite one year ago, under the direction of the District Board, I went to this church to hold a meeting. The church had been without a pastor for some time, and had had no preaching for something like two years. The meeting resulted in a revival, and 16 new members were received. They requested me to supply them until they could secure a pastor. I have been supplying them monthly, preaching three sermons each trip ever since. Not only have they paid me every month for my services, but they have purchased a new instrument, fenced in the yard, and are giving the church a new coat of paint, both inside and out at this time. We have arranged for another meeting commencing the 13th of next month, the preaching to be done by the writer. I go to assist Bro. Mulesick, of Georgetown, at Columbia the first of next month."

We are glad to learn that Upper St. church, Lexington, has called Pastor W. P. Hines, of Portsmouth, Va., and he will accept the call. We welcome him to Kentucky. We are happy all around, for we did not lose Bro. Nowlin from Kentucky and we gain Bro. Hines.

Bro. W. M. Riddle writes from Lebanon: "We are having good meetings day and night. We have been here two weeks, but shall remain another week. People come from one to ten miles to our tent meetings. The Lord is blessing our work here."

OTHER STATES.

During Pastor H. C. Risher's absence on his recent Oriental tour, his pulpit in Baltimore was supplied by Pastor R. T. Marsh, of Dovesville, S. C. Bro. Marsh says: "Bro. Risher has a splendid church and is doing a most excellent work. His people are justly very proud of him, never failing to speak a kind word about him when opportunity is given. His trip abroad will greatly increase his already widely recognized power as pastor, preacher and lecturer. He is now a man of great usefulness. His future is very promising."

Pastor E. E. King, of McKinney, Texas, writes: "I returned a few days since from Hot Springs, Ark., where I had spent ten days in a meeting with our Second church, unto which the Lord added 18 new members and some others claimed a hope of pardon. I am preaching this week in a suburban mission of the church and have received thus far 7 accessions to our First church, making 66 received into our fellowship this year. We are to have Bro. Lee R. Scarborough, of Abilene, with us in a meeting in about three weeks."

Pastor Jas. A. Bennett writes from Chickasha, Ind. Ter.: "Our meeting has closed after continuing thirty-four days and nights. We contacted a tabernacle at a cost of more than \$300. Our congregations were large all the time. Our night attendance ranged from 1,000 to 1,400. On two of the three Sunday nights we had 2,000 people. The pastor did all the preaching except about ten days of help by Bro. Sebe J. Thomas, of Claude, Texas. I consider this one of the greatest meetings I ever saw. We received 112 members during the meeting, 83 by baptism. Chickasha has a population of 5,000. The Baptists have bright prospects. We expect still greater blessings from the Lord."

Pastor A. E. Page, at Searles, Ala., in a meeting of twelve days received 53 into church fellowship, 41 of the number by sprinkles and baptism. Since assuming his pastorate two months ago he has had 83 additions.

Pastor J. W. T. Givens writes from Oklahoma, Okla.: "Have accepted care of Washington Ave. church, this city. Great field here as well as all over Oklahoma. Washington Avenue is about two years old. It is a brick church, has a fine organ and has set her face toward the future. Pastor Anderson, of the First church, is planning great things as well as his people. They will soon erect a fine church building."

Touching the doctrine of human depravity, Salvation through the blood of Christ, obedience from love to God and not fear of hell, just rewards and punishments, the Lord's Supper, and the postscripture Bible readings are peculiarly his own, thoroughly orthodox and so clearly and forcefully put that all can readily grasp his teaching. He has no clap-trap or high-pressure methods, simply preaches the gospel and invites the people to accept it. Last week, evidently T. T. Martin has come to the Kingdom for such a time as this. God's blessing be upon him and his work."

Bro. J. F. Heacock writes from Equest City, Mo.: "I have just closed a very successful meeting at Grange Hall, three miles from the Iowa line and seven miles from the Nebraska line. The church has been without a pastor or preaching since last January. I have never been hindered by rain as much in any meeting I have ever held as in this meeting. The farmers are greatly behind with their work. Notwithstanding all this, our attendance was large; very often the house would not hold the people, and they would stand on the outside at the windows listening attentively. The visible results are 14 baptized, 4 converted that have not been baptized, five reared and one by letter. Last week the church gave \$13.50 for district missions; this year they gave \$101 for the same purpose, and are arranging for preaching for all time."

Pastor O. D. Bowen writes from Ellisville, Miss.: "Bro. J. R. Hobbs, pastor at Mt. Sterling, Ky., preached through a meeting here recently to the delight of our people and to the profit of many. His preaching is Scriptural, able and forceful, and we predict for this young brother a bright and useful future."

Pastor T. H. Campbell writes from Rockville, Md.: "My church have given me a month's vacation, which I expect to spend in Virginia with my relatives, and in Lancaster, Ky., with my wife's relatives and among the people, some of whom are expatriationists of mine. May the Lord richly bless you."

Pastor John S. Hardway, of Newman, Ga., as a result of his meeting, baptized 12, 3 received by letter. Bro. C. A. Jenkins, of Chapel Hill, N. C., did the preaching.

A good meeting closed at Shellman, Ga. Pastor W. L. Culbertson, with 10 additions, 8 for baptism. Bro. J. C. Solomon did the preaching.

The Washington Ave. church, Dallas, Texas, set apart Bro. Edward Ahrens to the full work of the Gospel ministry.

ROUND LICK DEDICATION.

Last Sunday was a memorable day with Round Lick church, Wilson county, Tenn. The Round Lick church celebrated her centennial some 18 months ago, and she is the mother of churches in that region. The location is a little outside of Watertown, on an eminence in plain sight. When the railroad was built and the town began to grow, an effort was made to erect a church to the town. The result was that a number of the members took letters and organized the Watertown church, erecting a beautiful brick house of worship. Dr. J. M. Phillips is the honored pastor in Watertown. Those who remained with the old church—a large majority—were disappointed and had to seek a new, convenient brick, stone-trimmed house is the result. It is a Doric building with a Gothic front. The Watertown church dedicated their house last January and now came the mother church's turn. The Rev. John T. Oakley is the beloved pastor. The Round Lick building committee were C. C. Smith, G. M. Lusk and E. J. Bass, while the Watertown building committee were J. E. Beam, E. H. Smith and J. R. Smith; C. C. and E. H. Smith being brothers, as are E. J. and J. R. Bass. There has been a generous rivalry between the churches, and they are both prospering.

The exercises at Round Lick began Saturday at 3:30 p. m., with a fine sermon from Dr. E. E. Folk on "We know that all things work together for good to them that love God." At eight the writer preached on "Ye are God's handiwork." Text, "I am the Father, and ye are the world, and ye are the people." After singing, led by the Rev. large choir, Dr. J. M. Phillips read the Scripture lesson and the Rev. E. S. Bryan led in prayer. The writer preached the sermon on extending for the faith once for all delivered to the saints, and Dr. Folk offered the dedicatory prayer.

There's Comfort in Traveling

- If you have the right sort of Trunk, Bag or Suit Case to just fit the outfit you wish to carry. We quote the lowest prices on that sort—see them: A Grain Leather Traveling Bag, brass trimmings, cloth lined, size 17 inches \$1.50 Special Grain Leather Traveling Bag, brass trimmings full leather lined, well made, from \$3.00 Extra High-cut Grain Leather Traveling Bag, heavy brass trimmings, full leather lined, 16 inches \$4.50 Suit Case—Heavy Sole Leather Suit Case, best brass lock, straps or bolts, with or without shirt pocket, Irish linen lined, \$5.00 SPECIAL—Linen Suit Case, 22 inches, well made, re-enforced corners, 2 leather straps; also Canvas Suit Cases, 22 inches, well made choice. 75c

Pre-Inventory Sale Linen Shirt-Waist Dresses.

- Pre-Inventory Sale Linen Shirt-Waist Dresses. Prior to inventory prices are always the lowest of the season, and it affords a rare chance to get one of these popular vacation or hot weather costumes at almost half-price. Ladies' and Misses' White and Colored Linen Dresses, made of fine round thread imported linen, beautifully trimmed with stitched bands, embroidery and handwork. \$12.50 values; special sale \$7.98 FINE IMPORTED LINEN DRESSES, in colors, blue, green, beige, and gray, hand embroidered, \$25 values; special sale \$14.50 Closing out all Children's White Lawn and Colored Madras and Chambray Dresses at less than New York cost, sizes 6 to 12 years; \$1.75 to \$9.8c and \$2 values; special sale All fine Cambrie and Linen Dresses for children, sizes 6 to 12 years, beautifully made and trimmed, values \$3.50; special sale \$2.48 LADIES' SHIRT WAIST DRESSES, made of batiste, with polka dots, cut full; also Chambray Shirt Waist Suits, \$5.00 and \$6.00 values; special sale \$3.48 Big sale Dressing Sacques—Ladies' Dressing Sacques, made of pretty lawns and batistes, made kimona style, \$1.50 values, black and colors; special sale Closing out a big lot of Mull Baby Caps, 25c and 35c values; special sale 5c

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Southwestern Baptist University. Co-Educational.

Located in the beautiful and progressive city of Jackson, Tenn., on three great trunk lines of railroads; renowned for healthfulness, culture, and religious character. DEPARTMENTS: College, Music, Expression, Art, Law, Business, Theological, Preparatory. Faculty able and experienced. Instruction thorough; terms, exceedingly moderate. Special attention is devoted to teaching the Bible, and to the health and character of the students. Extensive improvements are now being made to the already happy surroundings. Two splendid dormitories, one for young men and one for young ladies. Three literary societies, with well-furnished halls. Jackson, with its newly-discovered, wonderful Electro-Chalybeate artesian well flowing 600,000 gallons a day, and free to all; perfect sanitation, abundance of freestone water, etc., is rapidly becoming a noted health resort. Next session opens Sept. 13, 1904. For catalogue and other information address P. T. HALE, L.L.D., President, JACKSON, TENN.

Contrary to usage, there was no debt to provide for. All the cost of the building and furnishings had been generously provided, and so the writer took a collection for missions. We commend the example of Round Lick church to others. When you build a new edifice, provide for the whole cost and then on dedication day take a thank offering for missions.

At 3:30 p. m., in the Watertown church, Dr. Folk made a telling talk on temperance, after which he drove over to Lebanon and preached. The writer preached Sunday night at Round Lick. It was a great joy to him to meet so many of the brethren and sisters whom he knew and loved in former years. No friends are better than old friends, and especially where the families are true friends for two or three generations.

It is a fine section of country around Watertown, and the best of all is, the people are, for the most part, staunch Baptists. It is a Baptist kingdom: the very atmosphere is full of our truths. The people are intelligent and refined and prosperous. Our cause there has a noble past and we believe it will have a glorious future. Nearly every family gets the Baptist and Reflector, while a large number of them get the WESTERN RECORDER, more now than ever before. The writer enjoyed the hospitality of Pastor Oakley and Banker Young. Pastor Oakley continued the meeting through the week.

OWENSBORO NOTES.

We had a splendid day at Third church yesterday; three received by letter, one baptized. There have been 10 addi-

tions since I began my pastorate in June. Our congregations are large at every service. I am sure I am preaching to more people than any pastor in the state. Because, in the first place, our church seats more people than any other church in the state, and in the second place, the people are in their pews. Through the hot Sunday nights of June and July we have had our main auditorium well filled and quite a few in the ladies' parlor and Sunday School rooms. Our total Sunday School report yesterday showed 417. We are getting out a new church manual and directory for our congregation, and we find after revising the roll that we have nearly twelve hundred members. The Rev. J. J. Glass has been elected assistant pastor. He preaches every Sunday night at our "Seven Hills" mission, holds prayer meetings on Thursday evening, and does pastoral work in that part of the city. Pastor Compton of the First church is away on his vacation at this time. The old First is moving along grandly under Compton's ministry. I hear good news from him on every hand through his members. Pastor Gabby of the Walnut St. church is troubling the waters frequently. These brethren are royal good fellows; and are doing a splendid work in their respective churches. I am editing the Decatur County Baptist. We have a subscription list now of about 800, and it is increasing all the while. I want to thank the brethren for the kind things they have said about the paper, and especially what they have had to say about my editorials. The people here have received us heartily, and we are delighted with our new field. W. D. NEWLIN. Owensboro, Ky., July 25.

AMONG THE Churches.

Walnut St.—Bro. J. G. Bow preached on "Missions" and "The way of the deluded." Pastor Eaton absent in Tennessee at a church dedication.

Broadway—Assistant Pastor J. T. Watts preached on "Hope set before us" and on "Seeking Jehovah."

Franklin St.—Pastor J. P. Jenkins preached on "Peter's denial of Christ" and on "He was wounded for our transgressions." Goes to Owen county to assist Pastor Matthews in a meeting.

Highland—Pastor B. A. Dawes preached on "Paul's confidence in God."

Twenty-sixth and Market.—Pastor R. E. Reed preached on "Heavenly-mindedness" and on "Perseverance."

Clifton—Pastor W. E. Foster spoke on "Spiritual power" and on "Plan for the surrendered life." One for baptism.

Logan St.—Bro. W. C. Wood preached on "Adapt to a figure of Christ" and Pastor Watts on "The prodigal son." Six baptized, one restored, 10 other professions.

Third Ave.—Pastor H. D. Allen spoke on "The Christian's success" and on "Degrees of improvement."

Southgate St.—Bro. Warden preached on "Baptism and the Lord's Supper" and on "The righteous and the wicked." Two restored and two baptized.

Ormsby Ave.—Bro. R. F. J. Garrett preached on "He careth for you."

Portland Ave.—Pastor J. H. Longier preached on "Christ warning his disciples against the heaves of the Pharisees and small errors. Union services in the evening at the Methodist church, subject "Christ at war with Satan."

German—Pastor Janzen's themes were "Unknown mystery" and "God's great promise."

Twenty-second and Walnut.—Pastor Cree preached on "God's use of man" and on "The voice of God." Tent meeting still in progress. Great interest.

East Main—Bro. A. R. Willitt spoke on "Paul and Silas at Philippi."

Van Buren St.—Pastor Hall preached on "What shall the harvest be?" and on "Keep thy heart with all diligence."

Hope Revere Mission—Bro. Bruce reports good work.

Confederate Home—Bro. W. E. Powers preached on "The Christian soldier."

THE STATE. Secretary Bow will preach the dedication service for our church in Livingston next Sunday.

The Baptist church at Caneyville are building a new house of worship. They need help, and they have sent out an appeal for help. Bro. W. W. Williams is moving from Caneyville to the country and Mrs. Carrie Spencer is moving to the West. Donations are requested to be sent to Bro. E. B. Porter, pastor of the Baptist of Caneyville.

Pastor Jas. A. Kirtley, Jr., writes from Hopkinsville: "I have accepted the pastorate of the Laurel Grove and South

# Family Circle.

Friendship for the Young and Old

## FRIENDSHIP.

Would you have friends—five hundred, ten or more?

These open wide your hospitable door; Many are glad in which you will be.

It's better far to give than to receive.

Why should you take around a microscope?

To pry upon the faults of friendly folk?

Pay better for your peace to shut your eyes.

A trifling grievance causes many sighs.

And never on your friends in judgment sit.

Or try to prove that they are counter-feit.

Why should you keep a crucible to test?

What of your friends are truest, or the best?

If you are friendly, you are sure to find

Some real friends who to your faults are blind.

Thank God for faith—far better be deceived

Than not in human hearts to have believed.

—Margaret Doors, in Living Church.

## HER LAST SUNDAY.

BY MRS. FIDELITY BROWNE.

"Great Creator who this day

From Thy perfect work didst rest,

By the souls that own Thy way,

Hallowed be Thy hours and feast;

Thine day of earth aside be thrown;

Thine day given to heaven alone."

The low quivering soprano ceased at

the end of the verse, as Grandma Olney

leaned out to fasten back the parlor shutters.

It was already six o'clock by the

old-fashioned clock in the outer hall,

and the sun had risen a full hour before

her. She never liked to miss a sunrise,

if it could be helped, but this morning

she had been feeling both weak and ill.

A cup of coffee, prepared by grandma's

own never-tiring hands, had refreshed

her somewhat, and now they would

behold the rising of the sun, when a flood

of golden sunshine added to the

springtime cheer.

But first she went to the old square

plano and saw that the Hymnal was

opened at Bishop Heber's grand old

hymn:

"Hosanna to the living Lord!

Hosanna to the incarnate Word!

To Christ, Creator, Savior, King,

Let earth, let heaven, Hosanna sing!

Hosanna, Lord! Hosanna in the high-

est!"

She had to play and sing it too, be-

cause it seemed to chime in with the

perfect joy of the boys' voices, and

with his deep bass, just as he had done

ever since they were first married. Why,

a morning hymn of praise had made

the dreariest days they had ever known

bright as heaven itself!

And then grandma escorted her

to the dining room, where her old-time

grandson had just come out of the door  
and then she saw the money  
street to the old dry-cleaning store, with  
the laundry hanging from the line  
and lying in the rear. How many hun-  
dreds of times they had entered those  
massive oaken doors! Their pew had  
always been the third from the front.  
Now, Mr. Herristons, the new pastor,  
was already in his pulpit. Somehow,  
he reminded her of Willis, and she de-  
cided that she would love him for that  
alone.

Mr. Herristons' text was a short  
one: "Behold I come quickly." And the  
brief sermon proved a spiritual uplift.  
Heaven itself was grandly pictured at  
the close, and she could almost see its  
golden gates. Then the choir sang "The  
Holy City," and the next moment they  
were passing down the long center aisle.  
But many old friends with eager words  
of greeting pressed forward to stop their  
progress. Some of them had even known  
her when she was Elmore's sister, the belle  
and beauty of three neighboring counties.  
How old and changed she must seem to  
them all!

But the young minister had not failed  
to see the saintly face with its halo of  
silvery hair in that third pew. It had  
helped him all through his sermon, and  
he, the unknowing, had also preached to  
him.

"Let us go to baby Nellie's grave,"  
said Grandma Olney, as they passed at  
the church-yard gate. "She would be all  
of forty, if living still to-day. Only  
think, Weston! Our first darling has  
been just that many years in heaven!  
Grand Olney never had a daintily-  
gloved hand within his arm. 'Ah, El-  
mor, our wee one may have been spared  
from much that is hard to bear! It  
softened our loss when she died, and we  
have never sorrowed since.'"

"Perhaps I shall soon lie down beside  
her, Westy, and be home in heaven!"  
Grand Olney said, looking a never less  
sixtieth mile-stone last week. The Ol-  
neys are all different, so strong and self-  
reliant, and rich in years and humor.  
You will often come to sit with Nellie  
and me in the days that will follow  
without my living present!"

The old church-  
yard would be home to us then; simply  
because you were here. But I may go  
first. We cannot tell."

They stood for a moment by the tiny  
mound, and then slowly retraced their  
steps. Dinner was ready when they re-  
turned to the house, and the boys' voices  
were their happy earth-home ever since their  
bridal morn. And grandma kissed her  
at the foot of the steep staircase. "You  
are not over strong to-day, sweetheart."  
We must see what Dr. Morton says  
about it to-morrow. A change of some  
kind is what we need. We could make a  
little trip somewhere, Elmor. Just you  
and I together, anywhere you may wish  
to go."

She drew his kind face to her should-  
er and kissed it gratefully. But she did  
not speak, for he knew without telling  
what was in her mind and heart. The  
afternoon brought daughter Lina, and  
Grandma Olney fondled each in  
turn. The boy had grandma's sparkling  
blue eyes and merry smile, and she re-  
joiced at that. Lina would bring them  
back up rightly. Dear heart! What a  
good girl she had! Lina and her family  
were a pit that lay to her heart, but  
she was not with them too. But how  
tired she herself was! Even the short  
distance to church had been too much for  
her. Perhaps a little music would be  
refreshing and refreshing. So she asked  
Lina to play and sing her favorite hymn  
beginning:

"Beyond the smiling and the weeping,  
I shall be soon."

And she wondered just how soon it  
would be. So many of her earlier loved  
ones were waiting on the other side.  
Surely they and long missed her there.  
Just as she would be missed here, but  
lately, familiar faces were all in the fam-  
ily album, and she wearily opened it to  
look them over. Father, mother, brother,  
sisters, aunts, uncles and cousins.  
All gone, save herself. How and it was  
not yet she should be glad too, for they  
had eachly promised her.

After there was a pleasant stroll  
across the lawn. And seen the church  
bells ring again. How sweet and calm  
their blessed sound! And how much  
they as a family would have missed  
through life without them.

Grandma took her hand at last, and  
softly escorted her away. "You are old,  
Elmor! Let me wrap this about around  
you, for May evening are treacherous.  
And it is time to go to bed, dear one!"  
She leaned against him heavily, and  
tried to smile into his anxious face. "It  
is nothing but a sudden sickness. I  
am to be over to bed to-night."

"The doctor has been on the other side,  
either he overruled, I think, father.  
She must retire early, and a good night's  
rest will revive you. Yet I do wish  
that—Ray and the boys were here."

"The boys! the boys!" repeated Grand-

ma Olney. "And I may love me them  
and—"

"Don't say that, mother. They are  
coming back this morning."

Leta came running with the  
garden chair, and she was quickly  
wheeled back to the house. When placed  
as a couch in the parlor, they saw that  
her graceful hand, with its silvery or-  
net of careful plait dropped sadly.

"Poor daughter!" said Leta.  
"But she rallied at the children's words."  
"Do not be frightened or worried, dear  
one! I think it is the long journey  
begun, and at last I may be going  
home."

She kissed her, and did not stop.  
"You have been quite ready to go for  
years, mother dear. And we must not  
even wish to keep you with us longer.  
I'll take the children away for a little  
while, so that you and father can be  
quite alone. And I know you will like  
them."

She looked up lovingly. "Ah, my good,  
thoughtful Lina, you will have your re-  
ward in the boys and girls that are  
growing up around you. They will al-  
ways love you as you have loved me.  
Let me kiss you and 'emie good-by,  
for soon it may be too late."

"But after they had solemnly with-  
drawn, Grandma Olney knelt down by  
the low couch. "Lay your hand on my  
soulder, sweetheart, perhaps for the last  
time. Dr. Morton warned me weeks ago  
that your heart was very weak. But I  
wouldn't believe it then, because you  
seemed to enjoy every hour of every day,  
and looked so well."

"I kept up and about as long as I  
could, for your dear sake, my husband.  
Why, I have lived to make you happy  
for over fifty-one hurrying, yet peaceful  
years! And I was always happy my-  
self in doing it, for I loved you so, West-  
on! Oh, how well, how well!"

"Yes, Elmor. The gift of your great  
love has been my best earthly posses-  
sion. And it will not come with life.  
The loving has below surely love on in  
heaven. God Himself would not have it  
otherwise."

She nestled closer to him much like  
a tired child. "I think that this is my  
last Sunday. And it is good to have you  
so very near, Weston. I want you to  
hold my hand at the end. But parting is  
so hard for us both. The boys have  
loving wives of their own, and they can-  
not see us as you will, dear. But Ray  
and Leta will kiss and stimulate. And  
rest is sweet—oh, how sweet! When  
you know for certain that I have left  
—you all just say—she is asleep."

Grandma Olney only sighed heavily.  
There was not even time for tears when  
every remaining moment of life was so  
precious. "Oh, how well, how well!"  
I tell the boys, Elmor?" he asked at last.

"When they come home, Weston, my  
dearly, mother wants you to always live  
so that you will meet her in heaven.  
They are getting rich fast, and tempta-  
tions must be multiplying for them on  
every side. Oh, be them 'quit them  
elves like men, and be strong!'"

A period of faintness followed, and  
neither of them spoke for a time. Dawn  
was coming fast, and a star or two  
showed out in the sky. Grandma Olney's  
stunned gaze caught their glimmer  
through the open blinds. And she softly  
repeated the words of a hymn:

"No, no, it is not dying  
To go unto our God;  
This gloomy earth forsaking,  
Our journey homeward taking  
Along the starry road."

He kissed her forehead reverently, as  
though it was that of an angel. "Oh,  
my saintly Elmor! Your last Sunday  
is almost away."

"I know it well, husband. But eter-  
nity will be one long Sunday without an  
ending. And how dark it is growing!  
Can this be night?"

"The night of death, sweetheart. But  
do not fear it. I have your hand in  
mine, and my arm is around you, too.  
It won't be long now."

And then they sat through these last  
sorrowful moments. "Elmor!" she  
suddenly whispered. "But there was no re-  
sponse. The loving child-like heart had  
ceased to beat."

"Come in!" he called to Lina, at the  
door. "You will not disturb mother.  
She is asleep."—Ishtar.

## ONE OF THE UNSUCCESSFUL.

"Why don't you fix that ham-bone  
down?"  
"Oh, I haven't got time."  
"Why don't you fix that pig-pen  
door?"  
"Oh, it don't ever well the way it is.  
One-in-a-while, when I have time I  
don't fix it. But I say, sis, it's  
doin' you good."

"Why don't you bring that mow-  
er?"  
"O yes, I clean forgot. I was busy at  
something else more important, though,  
I think."

"Why don't you send your collection-

instead of buying a new one? All it  
needs is a few 2-inch bolts, with two  
1/2-inch caps. They would cost less than  
a new one."

"O, I didn't think. Would it be as  
good as a new one?"  
"Invariably yes, and much cheaper."  
"Well, I never believed much in mend  
in. Don't pay, no-how. I've only lived  
here ten years, but I've had four new  
cutlery sets, and need a 'nother now."

"What makes you pile up that ma-  
ture in little piles when you draw it  
out upon your fields?"  
"Save it from washing away. I  
can't afford to throw manure away."

"The best way is to broadcast it when  
drawing. Then all the ground gets its  
portion. The way you do only an small  
portion gets fertility, and the rest gets too  
much. What, don't sow oats! Pray,  
why not?"

"Oh, I never had any luck with them.  
They'd just be in spots here and there,  
and I've quit raisein' them."  
"Then I explained how the rains had  
washed down the fertility in his little  
dug piles, making very rich spots where  
they stood, and leaving the rest of the  
field bare. He said any way, he didn't  
believe there was much in farmin'."

"Why don't you curry your horse?"  
"I never believed it paid for the  
time it took. I've had a horse for years,  
but I've never had him till they can see  
themselves in 'em like you can in a  
looking-glass. It don't pay, an' I'm a  
'loosing it."

"Where do you get the seeds you  
plant?"  
"I get 'em where I can get 'em the  
cheapest."  
"Do they always prove to be good and  
true to name?"

"No, not always; but I save a right  
smart money which other men throw  
away. Good seeds cost money now-a-  
days."

"What about your own house, its  
conveniences, or the reverse, the way you  
keep it, etc.—I say, sir, how about it?"

"Well, there han't much to tell about  
it. I don't buy many household imple-  
ments for wife to do the kitchenwork  
with. She don't need wash'abags any  
more'n I need three legs. She  
don't need a sink, or the water supply  
handy any more'n a toad needs a  
wife."

"There is only five of us, and my  
wife can do the work fur us and carry  
water from one spring to cook with an  
drink. Drilled wells here cost money.  
She wants a pump, oh, she wants a  
pump, but I give her to understand that  
I was trying to save, and hadn't time  
to meddle with her meetin's no-how.  
Her 'n the kids have to walk to meetin',  
be'ar' me by myself, and I've glad, awful  
glad, we han't no buggy."

"Teaching is a heavy job, and I've  
sawdust would take place if we were to stray  
into some man's farms and talk with  
them."

Their "life's words" are: "Oh, I  
han't got time; oh, it does very well;  
oh, I clean forgot; oh, I didn't think;  
I don't believe in sich; oh, I never had  
any luck that way; oh, you can't make  
me think so; an' you needn't try."—H.  
Ray Mercer.

## THE YOUNGEST BABY

can readily digest and assimilate Bor-  
den's Eagle Brand Condensed Milk be-  
cause the casein, which is in ordinary  
condensed milk, undergoes physical altera-  
tion in the process of condensation  
which makes it digestible. It brings  
the result which every parent is look-  
ing for, viz., strong and healthy  
children.

## THE POWER OF LOVE.

"And you don't drink any more, Jim?"  
The question came as two workmen  
walked along together.  
"No."

"And you don't talk as if you used to  
either—dropped a lot of swearin' that  
used to come pretty heavy. What's up?"  
"The wife won't let me," answered Jim.  
"Half pleased, half embarrassed that  
the change had been noticed. "Yes, she  
said the little one was nothin' but a baby  
when I went away, but he's gettin' to be a  
smart boy now. Lizzie believes in me. And  
that boy—he really thinks his dad is the  
best man in the world. I'd just like to  
have him keep on thinkin' so, that's  
all."

"Trying to live up to some one's thought  
of him, some one's faith in him, was  
making his whole life higher and purer,  
and he had made many a life. It is an  
infinite nature that he can't even be-  
lieve and believe at feeling itself de-  
stroyed by some loving heart. Almost un-  
consciously we try to be what we are ex-  
pected to be. And if this is true, what  
value is it to us to be what we are ex-  
pected to be, excepting the best of those  
we're expected to be?"

"Most people would succeed in small  
things if they were not troubled with  
great ambitions.—Langford.

## I AM OUT NOW.

A man once came to a well-known  
servant of Christ, and said to him: "I  
was filled with joy in the meeting yester-  
day, and now it is all gone—gone—and  
I do not know what to do. It is as dark  
as night!"

"I am so glad was the reply.  
He looked at the servant of Christ  
with astonishment, and said, "What do  
you mean?"

"Yesterday God gave you joy, and to-  
day He sees you are resting on your  
emotions instead of on Christ, and He  
has taken them away in order to turn  
you to Christ. You have lost your joy,  
but you have Christ, none the less. Did  
you ever pass through a railway tun-  
nel?"

"Yes, often."  
"Did you, because it was dark, be-  
come melancholy and alarmed?"  
"Oh certainly not."  
"And did you after awhile, come out  
again into the light?"

"Yes, on out again," he exclaimed inter-  
rupting the servant of Christ: "it is all  
right—feelings or no feelings."

## A Notre Dame Lady.

I will send free, with full instructions,  
some of this simple preparation for the  
cure of Leucorrhoea, Ulceration, Displace-  
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**Little Ones.**

**WHAT BEFELL THE DUNLINS.**

BY GEORGE E. WALSH.

A little dunlin, with a back so red that it might have passed for a brown thrush had it lived in the woods instead of on the sea-shore, spent its winters on the beaches along the Jersey coast and its summers in Canada. It was only a little red-backed sandpiper, according to the hunters who tried to shoot it, but it was so quick of wing and ear that rarely could any danger creep upon it without attracting its attention. Usually the dunlins search for food on the seacoast in flocks, but this little dunlin seemed to like to hunt alone. It was very brave and daring, and sometimes it ran risks that its companions were afraid to try.

One day it met another lone-some dunlin picking up a living on the flats, and it decided, after introducing itself, to ask this stranger to be its mate. The two of them had so many tastes in common that they knew they would get along together without quarrels. They would skim over like children at play.

The other dunlins and plovers did not take kindly to this treatment of them, and they told the young pair that they should be more sociable. "All birds should be friendly to each other," said the curlew, "for in time of need we might save each other from grave danger."

"Dunlins in particular should hunt together," added one of the big plovers. "As long as I can remember the dunlins and plovers of this coast have always hunted in flocks."

To this the young pair of lovers merely shook their heads, and flew away together to renew their sport away from the rest of their kind.

"O, well, let them go," said an old dunlin which had led the flock for years. "They may learn their lesson in time."

The old bird's prediction came truer than anyone anticipated, and so soon that it looked as if the accident had been sent just to punish the selfish pair of dunlins.

One day they were hunting on the flats. As usual, the two young dunlins flew far away from the rest of the flock, and began to chatter and sing to each other, running from one oyster bed to another, and turning over shells with their long bills, and picking up toothsome food wherever it could be found.

Suddenly the little red-backed dunlin called out sharply to its mate. "Come here quick! Here's a big fat clam!"

The young mate hurried to the place, and the two of them gazed slyly between the open shells of the clam, where rolls of luscious meat were exposed. Two pairs of eyes stared with eagerness and watchfulness at this promised dinner. But neither one was so ignorant as not to be aware of the risk they invited in attacking the clam.

After a minute's hesitation one said to the other: "We'll strike him at the same time, and quickly so that it will kill him. Then we can eat him at our leisure."

With this arrangement they suddenly shot out their two little bills three times in succession.

Indeed, so rapidly did they strike that the bills were buried deep in the fat rolls of the clam before the latter could wake up and close its shells. This sudden attack nearly killed the clam, but it happened to be an unusually tough specimen of its kind, and when the two bills entered its body the third time it gave a savage click. There was an instant flutter of wings and shrill screams from the dunlins.

The clam had closed its shells so tight on their bills that they were both prisoners. The clam was dying, but in its death agony it clung so firmly to its enemies that their bills were nearly cracked in two.

Imprisoned in this way, the two dunlins fluttered around, dragging the clam after them, and twisting and turning in every conceivable direction to escape. The severe pain in their bills made every nerve of the body ache.

But the more they fluttered and screamed the tighter the clam closed its shells and the fiercer seemed the pain in the bills and heads of the dunlins. Then they tried to fly up in the air with the clam, hoping to get help; but the clam was too heavy for them.

For the first time they regretted their selfishness, and wished they had been more sociable to the rest of the flock. If they had hunted with the others they might now be delivered from their imprisonment. The minutes passed slowly, and death was sure to be their lot, for the tide which had been coming in was now rising rapidly over the flat. The dunlins already stood in water above their knees, and they could with difficulty hold their heads above the surface.

The fact that they could not talk to each other made their fate sadder. The clam held their bills so tightly that they could only make a screaming noise, which was now beginning to be drowned in the water rising up around them.

When both were ready to give up in despair a curlew happened to fly across the flat, and seeing the two dunlins acting so strangely it flew down to them. Then in a moment it realized the trouble, and said:

"Pull your heads out of the water, and hold them there until I return. I'll bring help."

Away flew the curlew with a wild scream of alarm, and in a few moments it returned with the whole flock of dunlins. There was no time to waste, and the strongest of them attacked the clam, driving their bills in through the partly opened shells with lightning-like rapidity. The clam winced and gasped at this attack, and in a short time expired. Its muscles relaxed then so the two dunlins could pull their bills out.

They could hardly fly to the meadows, so exhausted were they, but with the help of their companions they reached dry land in safety. Then they shuddered at the thought of their imprisonment, and when the flock of dunlins started to fly away again they said in one voice:

"Let us go with you. We will never hunt alone again."

"They've learned their lesson," said the old dunlin to its mate in a low tone. "It never pays to be too independent. It's better always to be sociable."

Its mate whistled its approval, and the whole flock flew far out to sea to exercise their wings and find new feeding grounds.—N. Y. Advocate.

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- Time and Place of Meeting, 1904.
- Simpson—Provident church, Aug. 2
  - Blackburn—Bourville, Hancock coun., Aug. 3
  - Brook—Mayville, Aug. 3
  - Metcal—Albion church, Aug. 3
  - Dayton—Dayton, Richland church, Aug. 3
  - Liberty—Salmon church, Aug. 10
  - Louis—Rocky Ford church, Homer, Aug. 10
  - South Kentucky—Rocky Ford church, Casey Co., Aug. 16
  - Shelby Co.—Burr's Branch, Aug. 18
  - Green River—Caveer Dam church, Aug. 20
  - Gasper River—Carter's Creek church, Aug. 22
  - Leadmine—Cay Creek church, Sep. 30
  - South District—Harrodsburg, Aug. 22
  - Harris River—Puncheon Camp church, Aug. 24
  - Chaplin Co.—Alexandria, Aug. 24
  - Ohio River—Deer Creek church, Aug. 24
  - Cumberland River—Waynesburg, Aug. 26
  - Ohio County—Bell's Run church, Aug. 26
  - 1st's Creek—Liberty church, Aug. 30
  - Wrightsville—Gooden church, Aug. 31
  - Ten Mile—Ten Mile church, Napoleon, Aug. 31
  - Baptist—Lawrenceburg, Sep. 1
  - East Concord—Pisville, Sep. 1
  - Upper Cumberland—Upper Wallen's Creek, Sep. 1
  - Central—Metzville, Sep. 6
  - Elkhorn—South Elkhorn, Sep. 6
  - Rockcastle—Livingston, Sep. 6
  - Union—Falmouth, Sep. 6
  - Ray's Fork church at Antioch, Sumner Co., Tenn., Sep. 7
  - Greenup—Louis, Sep. 7
  - Long Run—Pleasant Grove ch., Sep. 7
  - Lena—Three Forks of Mason Creek church, Sep. 7
  - Owen—Casey Fork church, Sep. 7
  - South Cumberland River—Zion church, 10 miles from Burnside, Sep. 7
  - Roanoke—Riverside church, Sep. 9
  - Greenville—Union church, Breathitt Co., Sep. 9
  - Stockton's Valley—Clear Fork church, near Albany, Sep. 10
  - Moore's Creek—Kilville church, Sep. 13
  - Freedom—Albany, Sep. 13
  - Crittenden—Grassy Run, Sep. 14
  - Nelson—Balding Fork ch., Sep. 14
  - Roanoke—Clear Fork church, Mis- sissippi Co., Sep. 14
  - Bulphur Fork—Elice church, Sep. 14
  - Warren—Pleasant Grove ch., Sep. 14
  - Irvine—Pleasant Point church, Clay Co., Sep. 16
  - Lena Camp—Indiana Creek church, Sep. 16
  - Second North Concord—Mt. Zion ch., Calhoun, Sep. 18
  - East Lena—Liberty church, Green Co., Sep. 21
  - Halen—Brandenburg, Sep. 22
  - Goose Creek—Payson, East Co., Sep. 22
  - North Union—Pleasant Hill, Wilkley Co., Sep. 22
  - Three Forks—Hazard, Sep. 22
  - East Union—Boston ch., Lot, Sep. 27
  - Concord—New Liberty, Sep. 28
  - Edmondson—Brownville, Sep. 28
  - Goshen—Cassville ch., Sep. 28
  - Serra's Valley—Middle Creek church, Sep. 28
  - South Concord—Fellowship ch., Sep. 30
  - Laurel River—State Lick church, Laurel Co., Sep. 30
  - Little River—Oak Grove church, Trigg Co., Sep. 4
  - Little Bethel—New Prospect church, Oct. 5
  - North Bend—Banner Lick ch., Oct. 5
  - West Kentucky—Columbus, Oct. 5
  - Clover Bottom—Clear Creek church, Randolph Co., Oct. 7
  - Enterprise—Dunbar, Liberty ch., Oct. 7
  - Mt. Zion—Woodstock, Oct. 7
  - North Concord—South Con. ch., Oct. 8
  - Franklin—Franklin, Oct. 10
  - White's Run—Cave Hill, Oct. 11
  - West Union—Fellowship church, Oct. 14
  - Ohio Valley—Mt. Zion church, Union Co., Oct. 18
  - Red River—Shaking Springs church, Oct. 18
  - Green Co.—Little Bethel ch., Oct. 28
- If changes or corrections are desired, write to the printer.
- J. K. STEINHAUER, Secretary,  
Georgetown, Ky.

ALABAMA CONVENTION.

The 83rd session of the Alabama Baptist State Convention was held in the city of Anniston with the Parker Memorial church, July 20-22. There was a fine attendance of delegates and visitors, there being present between four and five hundred. A cordial address of welcome was delivered by Dr. C. J. Owens, of the Ladies' College for Young Ladies, which was eloquently and poetically responded to by Dr. Paul V. Bomar.

Hon. S. H. D. Mallory declining re-election, Hon. G. L. Comer, of Eufaula, was elected to preside over the body. These are two of our most prominent lawyers.

Two other prominent laymen were elected as vice-presidents—Mr. R. E. Pettus, a prominent merchant, of Huntsville, and Judge N. D. Denson, recently nominated as one of the Justices of the Supreme bench of Alabama. The convention sermon was preached at 11 o'clock Wednesday by Rev. S. H. Campbell, of Dothan. It was a strong, earnest sermon, full of missionary spirit, from Acts 16.9, 10, on "The cry of human need."

There was held a Ministers' Meeting the day preceding the Convention, at which meeting some important questions were discussed, such as True Evangelism, The Divorce Question, The Minister in His Study, Church Music, Anecdotes in Preaching, Pastoral Visiting, The Preacher and Politics, and Scriptural Giving.

Dr. Frost and Dargan, who were with us, were pressed into service, and responded graciously. The report of our State Board of Missions set forth that during the past year \$12,920 were raised for State Missions; \$9,826 for Home Missions; \$16,916 for Foreign Missions. Total \$42,511.

The plans laid out for the coming year are to raise for missions \$54,000, distributed as follows: For State Missions, \$16,000; for Home Missions \$16,000; for Foreign Missions, \$22,000.

The report of Howard College was gratifying. There were enrolled the past year 173 students, and the institution is practically out of debt. A commodious dormitory has recently been erected at a cost of \$20,000.

The statement was made by Rev. S. O. Y. Ray that the ministerial students of Howard College during the past year had baptized ten times more people than the Baptist city pastors of Birmingham.

The Judson had 260 pupils the past year. There has been erected a beautiful auditorium at a cost of \$25,000.

The statistical secretary's report showed that there had been 8,819 baptisms this year, which is 1,504 less than last year.

There are now 143,574 Baptists in the State, \$368 more than last year. This increase is evidently by letter, though the report did not so state.

There was an enthusiastic meeting of Foreign and Home Missions Thursday night when speeches were made by Drs. E. E. Bomar and B. D. Gray, and there were introduced to the Convention four missionaries now under appointment—J. F. Ray, of Mississippi, Theo. M. Thomas, H. W. Provence and Miss Daisy Pettus, all of Alabama.

Dr. C. W. Young, of Kentucky, made a vigorous speech in the interest of the American Anti-Slavery League. The Convention heartily endorsed the League, and

appointed a committee to look after the work in Alabama.

It was voted by the Convention to start on an endowment for Howard College for \$200,000, and a committee of five was appointed to push the work. The next session of the Convention will meet at Sheffield, beginning on Friday before the fourth Sunday in July. Dr. J. L. Gross to preach the Convention sermon and Rev. C. C. Pugh, alternate.

We were glad to have among our visitors your own W. P. Harvey. THOS. M. CALLOWAY, Anniston, Ala., July 22.

"AN IMPORTANT MATTER."

In the WESTERN RECORDER of last week I notice an article from Bro. J. W. Vallandigham with the above heading. Concerning the subject discussed in said article I desire to say—

1. That it has not been many years since we began an effort to indicate in the Baptist Ministers' Directory those who are pastors. Progress along this line has been slow, from the simple fact that some district clerks will not indicate in their minutes those ordained ministers who are pastors. In such case they appear in the directory with those who are not pastors. This trouble will be removed when all the district clerks name in some way those who are pastors.

2. That many of our ordained ministers are not "unemployed," many of them are in some way connected with our educational and missionary work; many who are not pastors are doing efficient missionary work.

3. That it is true that many churches are pastorless and many ministers are "unemployed." How to bring these together and thus bring about a better condition religiously is a problem worthy of our prayers and best thought. The writer cannot solve it.

J. K. NUNNELLEY.

"HIGHER CRITIC" THEORIES

Apropos of the Recorder's statement that, "It seems to be the task of the 'new theology' to make everything as hazy and vague as possible," it seems pertinent to note the fact that the Methodist Review, as quoted in *The Truth* some years ago, said that the "higher critics" had had, up to date, a total of 747 theories applied to Biblical books since 1850, or within 40 years.

Regarding the origin and authorship of various books of the Bible, the Review said: "As to Genesis we record 16 theories; Exodus, 13; Leviticus, 22; Numbers, 8; Deuteronomy, 17; total, on Pentateuchal books, 76. As to Joshua, 10; Judges, 7; Ruth, 4; 1 and 2 Samuel, 26; 1 and 2 Kings, 24; 1 and 2 Chronicles, 17; Ezra, 14; Nehemiah, 11; Esther, 6; total on historical books, 116. As to Job, 26; Psalms, 19; Proverbs, 24; Ecclesiastes, 21; Songs of Solomon, 18; total on poetical books, 108. As to Isaiah, 27; Jeremiah, 24; Lamentations, 10; Ezekiel, 15; Daniel, 22; total on the great- er prophetic books, 98. As to Hosea, 13; Amos, 15; Joel, 18; Obadiah, 9; Jonah, 14; Micah, 12; Nahum, 10; Habakkuk, 13; Zephaniah, 9; Haggai, 6; Zechariah, 14; Malachi, 11; total on minor prophetic books, 144. Grand total of the theories respecting the Old Testament books, 539. The work of the theorist as regards the New Testament is equally comprehensive and instructive. As to Matthew we discover 7 theories; Mark, 10; Luke, 9; John, 14; total as to the gospels, 41. As

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Pimples

Every night just before going to bed, wash the face with hot water and Glenn's Sulphur Soap and you will get rid of pimples.

Glenn's Sulphur Soap

Get a sample at all drug stores or write for one to Glenn's Sulphur Soap, 115 Fulton Street, New York.

CANCER

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FASTEST SCHEDULE TO ALL POINTS in Missouri, Kansas, Nebraska, Oklahoma and Indian Territory, Colorado, Utah, Oregon, California, Arkansas, Texas, Louisiana, Old and New Mexico, Arizona.

R. G. TOWNSEND, G. P. and T. A., ST. LOUIS, MO. R. T. G. MATTHEWS, T. P. A., LOUISVILLE, KY.

IMPROVED TRAIN SERVICE.

Offered by the Henderson Route between Louisville and St. Louis.

Commencing Sunday, June 28th, Kentucky's popular line, the Henderson Route, will inaugurate a new and fast day service between Louisville and St. Louis in each direction, and will improve the time and equipment generally of all trains between these points.

Three daily trains will be operated in each direction on the following safe schedules between Louisville and St. Louis:

Leave Louisville 8:30 a. m., 9:00 p. m., and 7:00 p. m. Arrive St. Louis 8:18 p. m., 7:52 a. m. and 6:16 p. m.

The equipment is brand new (just from the shops), of the most modern vestibule pattern and is as fine as on any train operating in or out of Kentucky.

The 8:30 train through without change of cars, will be composed of Pullman Observation Parlor Cars, Free Reclining Chair Cars, Dining Cars and high back seat passenger coaches.

The 9:00 p. m. train through without change of cars, will consist of Pullman Sleeping Cars, Free Reclining Chair Cars and high back seat passenger coaches.

The 7:00 a. m. train will have Parlor Cars, Dining Cars and high back seat passenger coaches.

The Dining Cars on day trains will serve meals in la carte—you pay only for what you get.

All trains will leave from and arrive in the Seventh Street Union Depot, Louisville, arriving at and departing from the magnificent new Union Station, St. Louis.

In purchasing your tickets to St. Louis or to points West, ask the agent for tickets via Louisville and the Henderson Route. He will have them in stock and will be glad to ticket you that way.

You will be satisfied in every respect with the accommodations and safe train service that is offered by this line, which has been named the official Route for Kentuckians.

The Farm

The sunny days of the past week have given an impetus to the wheat threshing, and it is being marketed at a good price.

W. T. Handy threshed 633 bu. of wheat raised on 15 acres at the old home place. Several acres yielded as much as 50 to 60 bu. each.—Cynthiana Democrat.

J. H. Wilson, one of our best known farmers, threshed eighteen acres of wheat last week which yielded 31 bu. per acre.—Emigence Constitutionalist.

Perfect Sunshine, the Poland-China hog raised by John Salom, of Fayette county, and sold by him last year to W. T. Pettyman, of Perkin, Ill., for the sum of \$6,000, died about two weeks ago.

J. W. Newman had bought altogether up to Tuesday noon of last week about 1,000 bushels of new wheat, having paid from 83c to 91c. He bought 5,000 bushels later from John E. Harris at 91c.—Woodford Sun.

The big potato crop this year promises to make up for the short one of last year. Reports from all sections are to the effect that more potatoes will be raised this season than in any one single year for a long time.

P. Pen Taylor and H. L. Quisenberry sold last week to John Wagers, of Madison county, 103 heifers, weighing 1,000 pounds, at \$4.35. It was reported that Mr. Taylor had sold a couple of loads of export cattle but it was R. Stuart Taylor instead.—Winchester Democrat.

R. S. Hudson last week bought of A. B. Paris a steer weighing 2,000 pounds, which will not be four years old till October. If he meets with no mishap he will be a hummer when he is five years old. He paid \$100 for him.—Flemingsburg Times-Democrat.

Roy Morris and George M. Roberts have sold their wheat to the Monarch Milling Company at 91 cts. J. Will Clay bought the one-half interest of A. B. Hall in 19 acres of the growing crop of tobacco on the latter's farm near Judy, for \$1,000 cash.—Mt. Sterling Gazette.

The Western genius who discovered that there is a market for canned jackrabbits has probably sounded the death knell of the long-legged creature of the prairie. The first canning factory has been established at Echo, Ore., and thousands of jackrabbits are slaughtered in that vicinity every month.—Winchester Democrat.

The Live Stock Journal, Chicago, says the general loss of pigs all over the stock breeding states from the late cold spring must make a short supply of breeding hogs, as well as for fattening pigs. Twenty-five or fifty per cent of the pigs have been lost, according to reports from several states. Pure bred feeding pigs of early litters are so scarce that prices will be higher than ever known, and the loss of thousands of pigs in March and April will make a short supply of fat pigs, which must advance prices.

FRUIT SALAD.

The fruit salad is used more and more as a delicate, cool tidbit for the beginning of various meals, or for a dessert at luncheon or dinner.

Grape fruit, oranges, bananas, apples and white grapes are the base of all winter fruit salads; because they are almost the only fruits obtainable at this season. Still, one is by no means confined to fresh fruit, for various canned fruits, such as pineapple, brandied cherries, Wiesbaden strawberries and fine, firm peaches or pears, may be excellently utilized for various salads when the rich syrup about them is drained away.

The tempting quality of a fruit salad is much enhanced by the way in which it is served. It may be put in small, delicate dishes, or in sherbet cups, but it is much more attractively served in a tiny fruit cup of some sort. This may be a lemon, or small orange shell, the half of a grape fruit or large orange from which the pulp has been scooped, or the cup made by spooning the fruit from a large, rosy apple. The preparation of this attractive cup is quite an easy task.

Take a thin slice from the blossom end of the fruit. If it is a lemon or orange which is to be bisected, cut also from the stem end a slice large enough to form a small lid. Scoop out the flesh part of an orange or grape fruit cleanly with an orange spoon to form part of the salad; the lemon may be put upon a cup-shaped squeezer, and the juice extracted to be used in the dressing of the salad or bottled and kept for any dish which calls for lemon juice. Set the fruit cup filled with the salad on a few green rose leaves in the center of a delicate little plate, and lay a spoon beside it. If fresh leaves are not obtainable, use a tiny dolly under the salad.

All fruit salads ought to be served thoroughly chilled. Set the fruit cups upside down and leave them in the refrigerator until ready to be served; never allow them to stand holding the salad, as the juices draw out a bitter flavor from the pith. Put the fruit in a dish, until required, on the ice. Make the syrup to be used as a dressing and chill it thoroughly, then mix just before the dish is required. Some cooks make fruit salads by sprinkling with powdered sugar and pouring over it a few tablespoons of fruit juice or wine. A great improvement on this method is obtained by boiling the fruit juice and sugar together till a rich syrup is obtained, then chilling and flavoring with the wine or cordial chosen, pouring it at the last moment over the fruit. An excellent formula for this preparation is to cook one cup of sugar with the strained juice of three oranges and half a lemon. Flavor with three tablespoons of sherry or Maraschino.

Grape Fruit Salad.—Take the pulp from three grape fruit and one large orange; add two bananas cut in small dice and half a cup of Maraschino cherries. Pour over it a fruit salad syrup flavored with Maraschino, and garnish with white grapes cut in halves and seeded.

Blood Orange Salad.—Take the pulp from eight blood oranges, add one cup of Wiesbaden strawberries, the pulp of one grape fruit, one banana delicately sliced, and serve with the fruit syrup.

Orange and Banana Salad.—Cut four large oranges in halves and scoop out the pulp, add to this four bananas cut in dice, pour over it the fruit syrup.

Pineapple and Banana Salad.—Use home-canned pineapple which has been cooked in the jars, or the market variety of pineapple which comes very slightly sweetened in large cans holding entire slices of the fruit. Cut the pineapple into small dice and drain away the juice. To one cup of pineapple dice add one cup of finely sliced banana and pour over a syrup flavored with Maraschino. Serve in lemon cups.

Apple and Orange Salad.—Fine juicy apples with a slightly acid flavor, cut in dice and mingled with orange pulp, make a delicious salad. Add half a cup of Maraschino cherries. Occasionally when a variety of fruit salads is desired, make a strongly flavored wine jelly, let it mold quite stiff, then cut in tiny squares just before the salad is to be served and mix with the fruit. If a Maraschino cherry or a white grape can be molded inside each small square, the effect is pleasing.—The Table.

FEEDING FOR QUICK GROWTH.

The most profitable feeding I ever did was to have Wyandotte cockerels weigh 3 1/2 pounds at twelve weeks old, and pullets laying at five months old. Those birds were fed five times a day for two weeks and three times daily from that time on. The first three days I fed nothing but baked bone, composed of corn meal, brown middlings, buckwheat middlings, coarse bran, gluten meal and meat meal, with a little pulverized charcoal added. This was mixed with sour milk and soda and a little salt, and baked in a hot oven the same as we would bake ordinary corn bread. After being well baked it was crumbled through a fine sieve and fed in a granular form.

After three days I fed cracked wheat in the morning, bone at ten o'clock, chick feed at noon, cracked corn at three o'clock and all the bone they would eat at night. After two weeks I fed cracked corn and wheat on alternate mornings, chick feed at noon, cracked corn at three o'clock and all the bone they would eat at night. After two weeks I fed cracked corn and wheat on alternate mornings, chick feed at noon and mash at night until they were three months old, and from that time I fed wheat in the morning, cracked corn at noon and mash in the evening until yarded for the winter.

Up to this time all birds should have free range where they can get plenty of clover and green food and exercise. Of course it is understood that they must have good, clean water in abundance always before them.—Cor. American Cultivator.

RUPTURE CURED.

Many of our readers troubled with rupture will be glad to learn of the existence of a perfect cure. After a thorough investigation on our part, we have discovered that Dr. J. C. ... (text continues with details of the cure and testimonials)

Southern Railway "WORLD'S FAIR SHORT LINE" 43 Miles the Shortest, Fastest, Best to the World's Fair.

LOOK AT THE SCHEDULES. Leave Louisville 8:00 a. m. daily; arrive St. Louis 4:55 p. m. daily. Solid train of Pullman Sleepers, Observation Dining Car and Day Coaches through from Louisville to St. Louis without change.

ROUND TRIP EXCURSION RATES FROM LOUISVILLE. \$12.00 good returning until December 15th, 1904. \$11.00 good returning 9 days. \$10.00 Coach Excursion tickets on all every Tuesday and Thursday during June and July, good seven days.

A. J. Crone, Ticket Agent, Union Depot, 7th and River, Louisville, Ky. P. E. Carr, City Ticket Agent, 224 Fourth Ave., Louisville, Ky. C. H. Hungerford, D. P. A., 224 4th Ave., Louisville, Ky. G. E. Allen, Asst. G. P. A., St. Louis, Missouri.

"BIG FOUR" THE BEST LINE TO INDIANAPOLIS PEORIA, CHICAGO.

And all points in Indiana and Michigan CLEVELAND, NEW YORK, BOSTON And all points East Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 250 Fourth Avenue, or write to B. J. Gates, General Agent, Louisville, Ky.

The Texas Train

A new fast train running between St. Louis and the Southwest, via the Cotton Belt Route

Leaves St. Louis daily at 4:25 p. m., East St. Louis, Relay, 5:15 p. m. Fast time and high class through service to Nibretport, Beaumont, Fort Arthur, Houston, San Antonio and the Gulf-coast country. Faster schedules to Dallas, Ft. Worth, Columbia, Waco and all important Texas points. Write for illustrated folder telling about this superb new train; also for maps, time-tables, descriptive literature and rates to any point in the Southwest. E. V. LANSFORD, G. P. & T. A., St. Louis, Mo.



Items of Interest

News from the World Over

Another fearful accident happened on an excursion train, this time at Mirvale, N. Y., not far from New York City. One train stopped for water, and the engine backed into it. The two engines were shattered, 16 persons were killed and 37 seriously injured. Three railroad men who were to blame have been dismissed from their positions, but that is not sufficient punishment.

Three negro men in New Jersey assaulted a white lady. They were rescued from the mob and the courts tried them promptly. But it seems the highest legal penalty for a crime which is worse than murder is a few years in prison, and one of the negroes had just gotten out of prison where he had been for a similar offence. The law needs changing badly.

Floods and storms have been doing damage in various parts of the country. The greatest flood was in the Kaw River, and a large quantity of wheat has been injured and much destroyed. The estimate of the loss is 15,000,000 bushels, but this is probably an exaggeration. A tornado in the Cumberland Valley, Pa., did great damage especially to the farms. A short storm of rain and hail did much harm in St. Louis. Six persons were killed, 12 houses were across the river and about twenty houses were destroyed.

The third terrible accident has happened to a Sunday School excursion. This was in a collision near Hempstead, L. I., when the St. John Episcopal Sunday School was on board going to Long Beach. Twenty, mostly children, were wounded, some dangerously, among these was Dr. J. M. Cook, the pastor of the church. If anything can arouse men to seeing that the laws are obeyed by railroads and steamboats, surely this killing and the mangled of the children will do it.

One of the most eloquent and popular of the Catholic preachers in New York was Father Keely. He was preaching on Sunday morning on the text, "Give an account of your stewardship," and was in the midst of an eloquent and earnest exhortation to his hearers to be ready at all times to give their account, when he fell in his pulpit, stricken with heart disease, and died in a few minutes.

One of the saddest of deaths was that of Judge Upson Blair. He was bathing in the surf at Capt. May, dived at too sharp an angle into water that was too shallow, struck his face on the bottom and broke his neck. His loss is a great calamity. A man of great talent, great energy and great integrity, he was an honor to Kentucky and an ornament to the Bench.

Christian Work of New York City contrasts the treatment accorded the negro in the North and in the South, and evidently thinks he receives the best treatment in the South. In the North the unions do not allow him to work in any of the trades, but he can vote. In the South the trades are all open to him, but he cannot vote. Christian Work asks if this is not of more vital consequence "to the negroes in the South than the ballot and the privilege of playing politics?"

England and Germany have agreed upon a treaty of arbitration, which is a good thing as far as it goes, but which ought to go further. They pledge themselves to arbitrate all questions of a legal nature, and all differences which may arise in regard to the interpretation of old treaties. This is a long step in the right direction.

We wonder if Chicago could be persuaded to "beat us Mayor Harrison out awhile? He has put down all prize fighting even when said fighting posed as "glove contests." There were many such fights to come off, but when it was seen that the mayor was in earnest and proposed to back his words by his deeds, they were called off.

The agreement of the Beef Trust with its packers expired on May 30th. This agreement gave the unskilled men 15-1-2 cents per pound. The Trust refused to renew it and the men struck and would only pay 17-12 cents. The men struck against a reduction of wages and the consequence has been a rise in the price of meat. In these contents it is the great necessity of the people to have a fair and just law. Some day they may find it necessary to organize in self-defense.

A FOX TRAIL DISAPPEARED IN MIST

By Ernest S. Buchanan

A great many years ago there was a time when the vicinity of a certain peak in the Harz Mountains of Germany was shrouded with the utmost dread. It was rumored about among the common people of that neighborhood that a great and terrible giant haunted the sides of the mountain. This was known to be so, it was said, because there were those who had actually seen his shadow as he was moving about, ten times the size of a man, and terrible to look upon, and what better proof could be asked than that!

The peasants of the Harz trembled at the thought of the monster, and many were the boys and girls that shook in their beds at night, lest he should in some way get in and seize upon them. So positive and persistent and frequent were the reports of his shadow having been seen by those who had been upon the mountain, that none but men of the stoutest and greatest daring could in any way be prevailed upon to approach it.

But at last a wise and fearless man named Abbe Hauy determined to investigate the whole matter. A great many times he visited the mountain without hearing or seeing anything of the giant, and was about to give up and declare the thing but an idle tale, when one day, just as he was leaving the top of the mountain, sure enough! there was the great shadow before him, too plain to be mistaken, and of enormous proportions. At first he was startled enough at the apparition, and was utterly at a loss to account for it, but after a time he noted that the reflection moved when he moved, and raised and lowered its arms as he did. Then the entire mystery dawned upon him, and the demon of the mountain was vanquished. The explanation was that this mountain, the Broken, is so situated that at times the sun, especially toward evening, casts a shadow of any object on the crest upon the clouds of mist which often rise out of the valley beyond. The specter of the Broken is often seen to this day, but never arouses anything but interest, now that its secret has been discovered.

But the incident has a lesson of value connected with it. There are those to-day, and quite frequently among the young people, who are all too ready to be frightened out of their undertakings by their own shadows. Reflections of their incompetency or inability alarm them, and they easily give up. Be fearless when on the right track and in a good cause, and specter demons of opposition will disappear as in mist. Remember the incident of the Broken, and profit by it.—American Messenger.

"Does it rain to-day?—Is it dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silver lining, or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Enjoy your health, and use it to the best advantage. Are you ill? Then it is a day in which to be patient and uncomplaining. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens? Lay yourself at others? Then it is a day for rolling off your burdens at the foot of the Cross."—Sel.

LOOKING FOR A LOCATION

Perhaps I can help you.

I have, in my office in Chicago, a vast amount of data as to the industrial needs of the Southwest—Oklahoma, Indian Territory, Arkansas, New Mexico and Texas. I can tell you where there is an opening in almost any line of business. I can let you know where good land is to be had, what the price is, and on what terms it can be bought. All you need to do is—fill out and mail the accompanying coupon.

Form for Rock Island System location inquiry. Fields include: Name, Address, Desirable location, What is land worth in the vicinity of, I have, Street and No., Town or City, State.



PROGRAMME

Providence church, Warren Co., September 2 and 4. Devotional exercise. Reading of the History of the church. Talks by ex-pastors. One hundred years of Baptist work in the Green River Valley. "One hundred years of Baptist Achievement"—W. P. Harvey. Baptists and the future. Centennial Sermon—H. B. Taylor. Roll Call and reunion. Note—This is, of course, subject to some change. A. B. GARDNER, Morgantown, Ky.

equal before one Lord. One is your Master. What He says we will do. Where He sends we will go.

It pleased our Lord to make a "last will and testament" in which he bequeathed the unsearchable riches of the Gospel to all men. The carrying out of that purpose is entrusted to the people of the church. We are executors of the will. An honest executor or trustee is under bonds to see that every legatee gets his full share of the inheritance. This is his business as an honest man.—Dr. David J. Burrell.

Bro. B. T. Mayhugh writes from Leakey, Texas: "Your weekly visits are so much comfort to me in this mission field in Southwest Texas, where all the time with which I was acquainted in Kentucky and many more are extant here. Yet the Lord is with us. Conducted one meeting of twelve days near Leakey, Texas, the latter part of June, results, 5 professions, 1 addition. Eld. O. P. Stark aided. I next went to Eld. Bro. J. W. Storms at Upper Gabbal church. Labored twelve days; results, 20 additions, 17 by baptism; others will follow soon I think. Eld. J. P. Taylor, now pastor of Big Muddy church, Ky., was once pastor here. I am now in Dry Prio Canyon, Eld. Storms aiding me in a mission meeting. Some tokens of good. Pray for us."

THE MARKETS.

LIVE HOGS. Report for week ending July 22. Choice to prime ship, 4 7/8 to 4 9/8. Med. to good sh.p. 4 5/8 to 4 7/8. Choice butcher steers, 4 3/4 to 4 5/8. Choice butcher cows, 4 2/4 to 4 1/2. Cows to medium butchers, 3 5/8 to 4 1/8. Choice hogs, 3 5/8 to 4 1/8. Good choice hogs, 3 7/8 to 4 1/8. Common to med. hogs, 3 5/8 to 3 7/8. Good to extra stock steers, 3 5/8 to 3 7/8. Cows to med. stock steers, 3 5/8 to 3 7/8.

Good to choice stock hogs, 3 5/8 to 3 7/8. Cows to med. stock hogs, 3 5/8 to 3 7/8. Choice light stock steers, 4 3/4 to 4 5/8. Plain to good stock cows, 3 5/8 to 3 7/8. Good to choice butchers hogs, 3 5/8 to 4 1/8. Med. to extra hogs, 3 5/8 to 4 1/8. Choice veal calves, 3 5/8 to 4 1/8. Cows to med. calves, 3 5/8 to 4 1/8. Choice to fancy milk cows, 3 5/8 to 4 1/8.

Choice pack and butch., 5 1/4 to 5 3/4. Medium packers, 5 1/8 to 5 1/4. Choice light ship, 5 1/4 to 5 1/2. Light pigs, 5 1/4 to 5 1/2. Light pigs, 5 1/4 to 5 1/2. Roughs, 4 5/8 to 5 1/8.

Extra ship, lambs, 7 1/4 to 7 3/4. Good butcher lambs, 4 5/8 to 4 7/8. Common tall-end lambs, 4 3/8 to 4 5/8. Bucks, 7 1/4 to 7 3/4. Extra ship, hams, 7 1/4 to 7 3/4. Good butcher hams, 4 5/8 to 4 7/8. Common tall-end hams, 4 3/8 to 4 5/8.

Following is the report for week and year ending July 22, 1904:

Table with columns: Week, Year, Jan. 1 to date, 1904, 1903, 1902, 1901. Rows: Total sales of new crop to date, 1904, 64,360; 103, 78,982; 1902, 101,260. Sales of new crop to date, beginning of season, 1904, 56,515; 1902, 61,200; 1902, 53,120.

REJECTIONS.

Rejections this week, 1904, 120; 1903, 120; 1902, 645. Percentage of rejections to total sales, 1904, 12; 1903, 12; 1902, 12. Rejections Jan. 1 to date, 1904, 120; 1903, 120; 1902, 645.